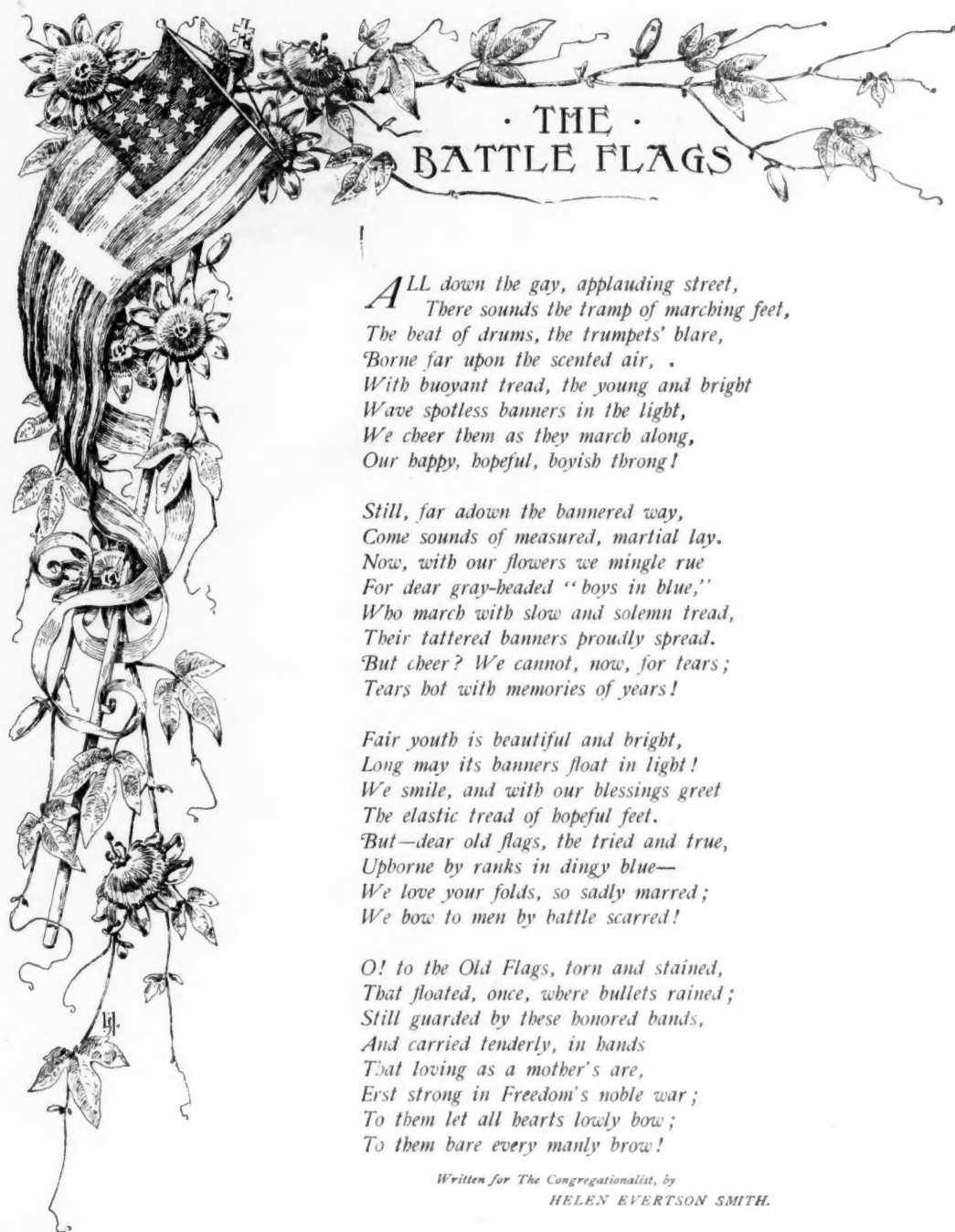


# THE CONGREGATIONALIST

Boston Thursday 28 May 1896



## THE BATTLE FLAGS

*ALL down the gay, applauding street,  
There sounds the tramp of marching feet,  
The beat of drums, the trumpets' blare,  
Borne far upon the scented air,  
With buoyant tread, the young and bright  
Wave spotless banners in the light,  
We cheer them as they march along,  
Our happy, hopeful, boyish throng!*

*Still, far adown the bannered way,  
Come sounds of measured, martial lay.  
Now, with our flowers we mingle rue  
For dear gray-headed "boys in blue,"  
Who march with slow and solemn tread,  
Their tattered banners proudly spread.  
But cheer? We cannot, now, for tears;  
Tears hot with memories of years!*

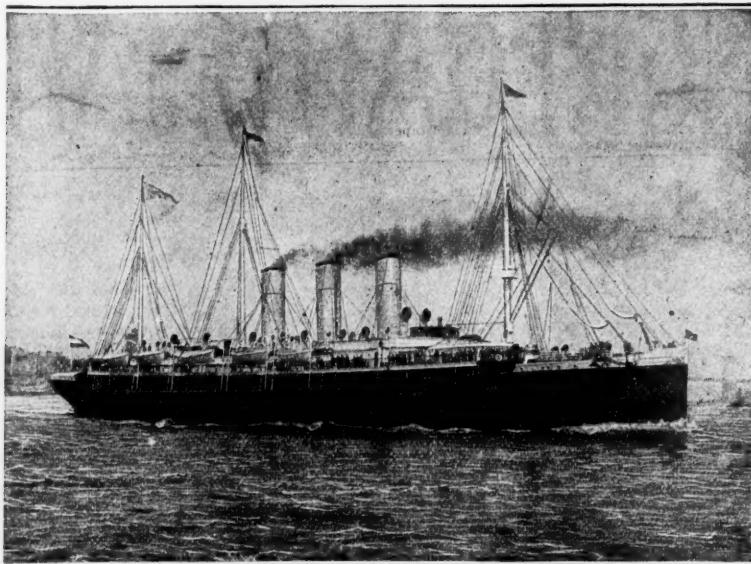
*Fair youth is beautiful and bright,  
Long may its banners float in light!  
We smile, and with our blessings greet  
The elastic tread of hopeful feet.  
But—dear old flags, the tried and true,  
Upborne by ranks in dingy blue—  
We love your folds, so sadly marred;  
We bow to men by battle scarred!*

*O! to the Old Flags, torn and stained,  
That floated, once, where bullets rained;  
Still guarded by these honored bands,  
And carried tenderly, in hands  
That loving as a mother's are,  
Erst strong in Freedom's noble war;  
To them let all hearts lowly bow;  
To them bare every manly brow!*

*Written for The Congregationalist, by  
HELEN EVERTSON SMITH.*

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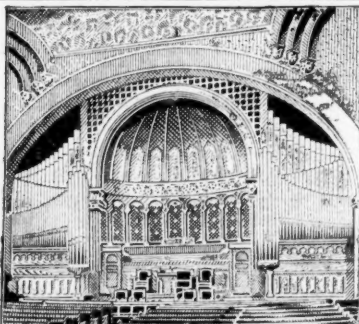


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IF emphasis was laid with reason on one point more than on another at the Fall River State meeting last week it was on the lack of fellowship among our churches. The criticism is not new, but its bearing on the State association has an added significance with reference to the enlarged representation which has been made a possibility for two years by the appointment of lay delegates. The ministers are not blamable, perhaps, for the absence of their lay members, but they should individually bear their own responsibility even more conspicuously and thus, if possible, create an influence among their people which will avert a repetition of this year's scant representation—barely 225 out of a possible 1,200 or more. We did not go to Fall River solely to hear Congregationalism praised by members of our own and other denominations. We heard that and we also heard the looseness of our interchurch relations described in such portentous terms as "ecclesiastical suicide." The next meeting will be in the central city of the State, and with that condition will serve as a more satisfactory test of the fraternal warmth of the Massachusetts churches.

Boston sees during the year a large number of notable processions, but seldom has one more distinctive in character taken possession of its streets than the long file of former students of the English High School, who came from near and from far last week to celebrate its seventy-fifth anniversary. The older classes included many men prominent in the business and professional circles of the city, while the hold which this excellent public school still has upon the rising generation was attested by the overflowing enthusiasm of the younger men. Such a reunion as this is of great value to any high school. It becomes a striking object lesson of the way in which the American free educational system unifies the heterogeneous elements of our population and infuses them with common sympathies.

The Presbyterian General Assembly, which convened at Saratoga last week, was opened with a sermon by the retiring moderator, Dr.

Booth of New York, which was a plea for unity and loyalty with express reference to recent controversies. It proceeded to elect Dr. Withrow of Chicago moderator after a nominating speech in which he was pledged to the conservative positions and to hearty support of the recent legislation of the assemblies. This choice is a compliment to Congregationalism and especially to Park Street Church, Boston, of which Dr. Withrow is still a member in good and regular standing. He was supported by the liberals in spite of the pre-committal to conservatism in preference to other candidates whose record was more conservative than his own. The legislation of the assembly is largely directed by committees, and these have been chosen of conservative material, as was perhaps inevitable. The most important action up to the time of writing has been the practical settlement of the question of the relation of the Christian Endeavor Societies to the church adversely to the establishment of a denominational society. The questions of assembly control of presbyteries and seminaries has yet to come up for discussion and settlement, and developments point to a hot debate and possible defeat of the movement toward centralization. It is evident, however, that theologically the conservatives are still in a large majority. Dr. Withrow's sermon on Sunday followed and extended the lines of the retiring moderator's plea for an adjustment of existing disagreements.

A NEW CONGREGATIONAL HOUSE—that is the best piece of news which we have to give to our readers this week, reserving for a subsequent issue fuller particulars. Negotiations have been completed whereby the site on the east side of Beacon Street, next to the Atheneum and opposite the Unitarian Building, becomes the property of the American Congregational Association, the organization which owns the present Congregational House. This latter structure has been sold for a handsome sum, which will go far toward defraying the cost of the new property. Thus, without saddling itself with a large debt, the denomination secures a splendid site, and in the course of two years will complete a building of which we shall all be proud.

The election of Chaplain C. C. McCabe and Earl Cranston as bishops of the Methodist Episcopal Church, the former being elevated from the position of a secretary of the Board of Missions and the latter from agent of the Western Book Concern, gives to the denomination two men of sturdy individuality and marked gifts as organizers, but whether it adds to the episcopal bench men who can best serve the clergy and churches as sympathetic arbiters of their destiny remains to be seen, while their ele-

vation—not from the ministry, but from the ranks of the lesser officials—intensifies the belief—expressed and latent—that the only way to become a bishop is to be a successful secretary or Book Concern agent. There are Methodists who feel that, should such a belief ever be justified by facts, a day of peril for the denomination would have dawned. Dr. J. M. Buckley's almost unanimous re-election as editor of *The Christian Advocate* and the extraordinary enthusiasm which followed the announcement of his re-election prove that his splendid service as a leader on debate during this conference has not been overlooked by his fellow-delegates. A reading of the report of the committee on episcopacy, which he made and defended most sagaciously and courageously, compels us to revise the opinion ventured last week respecting the harshness of the method adopted in retiring Bishops Foster and Bowman from the list of efficient bishops. It is difficult to see how what was done could have been done more considerably, and the action of the conference is heartily indorsed by most of the denominational journals. The attempt of the more progressive Methodists to revise the Discipline, so that the position of the denomination toward amusements would be less hostile and mandatory, has proved futile. On the other hand, an attempt to add to the Discipline, so that members disregarding the Discipline and indulging in theater-going, dancing, etc., might be expelled from the church, has failed to carry.

Recent utterances called out by some of President Cleveland's vetoes of private pension bills, and an allusion by President Eliot of Harvard to the Grand Army of the Republic, do not make pleasant reading as we draw near Memorial Day. For instance, a New England congressman writes of the President of the United States, "I wish for the remainder of his life he might receive such treatment and rations as our soldiers had at Andersonville." This uncharitable wish he prefaces by saying that he makes it "in a Christian spirit"! But what has such a wish to do with the question whether a soldier's widow, who had twenty-seven years ago married again, should have her pension restored? And the Republican candidate for governor of the State of Illinois says of President Eliot, "On bended knees he should crawl within that building [Memorial Hall] in penitence, and without rising crawl out and seek the nearest pigpen and there apologize to the swine." Come, come! congressmen and candidates. Let us have an end to this sort of talk. Honor to the dead and respect for the living soldiers of the republic cannot be helped in this fashion. In our judgment President Eliot's words in reference to the Grand Army were too severe and indiscriminating, but gentlemen know how to be severe without indecency or imprecation and to disagree about matters of law and policy with Christian respect and charity.

We commend without reserve the report presented to the Fall River meeting of the General Association by the committee on Sunday observance. Instead of abounding in generalities and perfunctory lamentations, it is a scientific study of the actual observance of the Lord's Day throughout our commonwealth. Based on one hundred replies to specific inquiries sent to representative persons, it is a faithful portrayal of present day conditions. While it points out certain unfavorable tendencies, it leaves the impression that Sunday is far from becoming like the other days of the week. So far as cessation of work and a general disposition to maintain salutary protective laws go the replies are encouraging. They admit, however, that bicycles, electric cars, social calls and Sunday newspapers tend in the main to pull down desirable barriers, diminish attendance upon church and to secularize the day. On the other hand, public amusements, Sunday labor and the regular running of trains are not, as yet, and are not likely to be, established features of Sunday. Moreover, counteracting influences, such as that exerted by the New England Sunday Protective League, by more frequent references to the subject in the pulpit and by an aroused and educated public opinion are at work. These can be made far more influential if individual Christians maintain a high and consistent standard.

#### "WHEN WOODS ARE GREEN."

It has been said that Memorial Day threatens to go the way of all other holidays in America—the way of forgetfulness of its higher meaning in its use as a time of amusement, with all the excitement of games and excursions, which gives some foreigners the notion that Americans do not know how to have a good time quietly.

Such a view is superficial and incomplete. There are those who cannot have a good time without making it a noisy time, but there are others, and these are a majority, whose enjoyments take them away from crowds. Nor would the dead wish the living to spend their whole time in visiting and decorating graves and listening to memorial addresses, which, by the way, are apt to have a certain sameness from year to year.

It is the peculiar good fortune of the day that it mingles remembrance with anticipation, joining the thought of self-sacrifice which is ended with that of the beauty of a world which, in the season's changing round, has just come to its strength and is pushing on toward fruit-bearing. Memory of the dead alone is barren, but, transfusing and making sacred the duties and enjoyments of the present and the future, it is fruitful and uplifting. Therefore we bring flowers out of the living wealth of nature that we may remember those whose work on earth is done, who have gone forward, as we hope, to the larger opportunity of another life.

And what an exquisite point of growth and beauty it is which the day affords us leisure to enjoy! Spring is hurrying to complete her task and summer is just getting ready to take possession. The lilacs have faded slowly to their tips and their exquisite perfume must be a memory until another May distills it anew for our pleasure. The apple blossoms are gone, all but a belated branch or a tree of the deliberate and tardy Northern Spy in some sheltered

corner. The wood depths are in full dress of that tender green which is so restful to the eyes, and the sunlight comes to break the dim wood shadows through ever lessening gaps as the branches lengthen and the new leaves grow. In the North the hobblebush, as in the South the cornel, has spread and is withdrawing its white sepals which hung like drifts of snow suspended midway between forest roof and floor. Along wild roadsides in East and West the mandrake hides its waxen blossoms and growing fruit under its broad pagoda-like leaves, and in the woods where they hide in the earlier days of spring the lady's slippers push up through the brown carpet of the forest floor and spread their green leaves to the light and lift their pink-hooded cups, and the purple orchis is in blossom on the woody hills it loves. The birds of the North have gone on toward their far nesting places, but our own many-colored and sweet-tongued summer neighbors are congratulating themselves that their prescience has been justified by the growth of leaf and twig and grass about their now well-hidden nests. The oriole has begun to weave his hanging cradle and the hermit thrush sings his most ethereal strain at morn and eve from the maple spray to his brooding mate on the hidden nest.

Such is the world of the woods and hills, to visit which the day gives opportunity; and in such surroundings we may think of the consecrated lives which have preceded and enriched us, by nature's law in leaf and fallen trunk and broken bough that made the deep mold from which the forest grows, and by man's self-sacrifice for the service of his fellowman in the heroes of our nation's conflicts, and may feel that for us also there is a self-dedication, though it may be only in the quiet ways of peace. And so the faded glory of the past and the beauty and delight of the present may point us forward to a happier future in whose consummation we, too, shall have had our part.

#### POWER THROUGH IMPERFECTION.

The power of God never shows to more advantage than in his use of weak instruments for mighty works. The whole history of his kingdom viewed upon one side is the history of the men who were the means of its upbuilding. The writer of the epistle to the Hebrews feels this as a necessary part of the record, and voices it in the roll-call of triumphant faith. He is not content with saying that "out of weakness they were made strong," but he emphasizes his sense of the imperfection and evolution of the whole past history in the very climax of his argument: "And these all having received a good report through faith received not the promise." They were weak but necessary instruments, and their faith is the glory of the church, but in none of them was the work of God brought to perfection.

In our day, also, God is working great results through faith by means of feeble and imperfect instruments. Men are still weak and fallible; the organizations through which they work are confessedly only approximations to the ideals which have been formed of church government. Truth is not yet fully known, conduct not yet so clearly distinguished that all consciences are agreed in recognizing duty; the very record-book of God's revelation and of the progress of his kingdom, with all its glori-

ous triumphs as the instrument of God's Spirit, has come down to us marked with the variations of old copyists, and, in the opinion of many, if not most, of the students who have given their lives to its elucidation, showing in its very texture abundant evidences of human frailty, ignorance and the exaggerations of racial pride.

It is God's glory to accomplish his work by messengers of his own choosing, and he often hides the meaning of his ways from his own people. Some may have made too much of the imperfections of the Bible, but others assuredly have refused to see them lest they should lose what faith they had. Shall we on that account attempt to exclude either party from the number of Christ's followers? That is a matter to be decided by Christ himself on far other grounds than their opinion of the "higher criticism," but, looking at the matter from our own point of view, it is well to remember that the middle ground today is not the middle ground of even a generation ago. There is an unreasonable exclusiveness of narrow belief as well as an inconsiderate inclusiveness of careless liberality, and it is possible to be more concerned for God's honor in the study of the methods of his work than he has ever cared to be.

One of our contemporaries, for example, quotes with sincere belief and marked emphasis the words of Spurgeon in regard to the Bible: "I do not believe that from one cover to the other there is any mistake in it of any sort whatever, either upon natural or physical science, or upon history or anything whatever. I am prepared to believe whatever it says, and to take it believing it to be the word of God; for if it is not all true it is not worth one solitary penny to me. It may be to the man who is so wise that he can pick out the true from the false, but I am such a fool that I could not do that. If I do not have a guide here that is infallible I would as soon guide myself, for I shall have to be correcting the blunders of my guide continually, but I am not qualified to do that, and so I am worse off than if I had not any guide at all."

Here is blind and indiscriminating praise of a book—God's book—and not one word of faith in the living Spirit of God through whom alone the letter that killeth becomes able to give men life. Have those who quote such words with approbation never learned of the false and contradictory doctrines and practices which have been preached from and justified by the words of the Bible? Have they forgotten what one apostle said of the writings of another, "Things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction"? The lesson of the time is not that the Bible must perish, or that it must cease to be the sword of the Spirit, but that it must be wielded by the Spirit. Spurgeon really found his "infallible guide" in the Holy Spirit by whose aid he used the Bible, but there is no promise for any man of perfection of knowledge. There is enough for salvation and for service, enough to serve one's own generation and advance the progress of the truth, but now it is through a glass, darkly, and only *then* face to face.

There is room in the churches, as there has always been, for those who accept the narrowest theory of verbal and plenary inspiration. No one has the least idea of limiting their freedom of belief or argument. But shall there be no room for other follow-



ers of Christ who have learned to see how he accomplishes his purposes through imperfect instruments and by slow advances gradually uplifting the thoughts of men as his own plans unfold?

Suppose it were true that the results of the higher criticism represented only a passing phase of thought, and that all the conclusions which have given such offense are to be corrected by a new generation of scholars working gradually back to the old position. Are we in the meantime to assure a whole generation of young men that God is impotent for their salvation and direction if in the Bible "there is any mistake . . . of any sort whatever, either upon natural or physical science, or upon history or anything whatever?" That would be to make infidels by wholesale in our colleges and to put the study of the Bible into the hands of unbelieving scholars. We dare not so limit the Holy Spirit in our thought or creed. Good angels must laugh and grieve at such lack of faith in God's care for his own work. Truth is mighty and will prevail, and He who inspired the prophets can still apply the prophecies to man's need. The citadel of faith is not here, it is in the personal relation to Christ through the indwelling of the living Spirit. He is most concerned in the perfection or imperfection of the Bible, and may be trusted to vindicate the wisdom of his ways with man in his own fashion. And to say that he who has used imperfect men as his instruments from the beginning cannot use the Book unless it is wholly free from error is to reduce the whole argument to an absurdity.

#### WHAT THE PRESBYTERIAN MINISTRY REQUIRES.

Mr. Vrooman's letter, printed in another column, and relating to the agitation in Chicago over his application for recognition in the Presbyterian Church, is what the lawyers call a plea of "confession and avoidance." We have no desire to reflect upon Mr. Vrooman's motives, but we have a great desire to hinder our Congregational ministers and students from seeking to enter the Presbyterian Church without carefully reading the Confession of Faith and Form of Government to which they will be expected to consent and subscribe. To do so is not prudent, because it subjects the candidate to the sort of treatment which Mr. Vrooman has received and which leaves him for a year at least with a Presbyterian standing incomplete, because subject to a protest and appeal which must pass two church courts before it can be decided. It is not courteous, because it asks the denomination to receive a minister from without on a different basis from that established for its own members; and it is always likely to result, as it has resulted in Mr. Vrooman's case, in setting a whole presbytery by the ears and distracting its members from their legitimate work of preaching the gospel.

It can hardly be necessary to point out that the case of a Presbyterian minister who begins to doubt the essential scheme of doctrine to which he has subscribed is essentially different from that of a minister who is in doubt and seeks the opportunity to subscribe. Most presbyteries are very jealous of their right to examine and the statement of individuals to the contrary should not have weighed with Mr. Vrooman when he must have known that it was

with the creed subscription that he had to deal. A parallel case would be that of a foreigner who was told that it would be easy to be naturalized in America, but found himself forced to swear allegiance to the Constitution which he had never read. We would like to see the Westminster Confession abandoned as a test of ministerial standing, for we think it is wise above what is written, but while it lasts it must be reckoned with by every one who seeks to enter the Presbyterian ministry.

Since Mr. Vrooman's letter and the above comments were in print we have received a second letter from him, in which he takes up the internal disagreements of the Presbyterian Church, and Chicago Presbytery in particular, with personal allusions and accusations which are interesting, but which do not come within our proper sphere of comment. That the liberal element of theology is strong and growing stronger in the Chicago Presbytery we are glad to know, but the battle must be fought out by the Presbyterians themselves; we cannot think it wise for outsiders to enter in disregard of existing standards of belief. Mr. Vrooman's informant in the matter of examination seems to have been culpably ignorant of the usages of his own presbytery, forgetting (as Mr. Vrooman writes us) that a rule had been adopted only two or three years ago, requiring examination, which up to that time had not always been insisted on. We have refused from the first to criticize Mr. Vrooman's motives or theological opinions, but have only wished to point out that Presbyterianism must reform its own standards in its own way, and must be expected to insist upon them while they last.

#### KEEPING THE LORD'S DAY.

The Lord's Day, as its name implies, commemorates Jesus Christ. It reminds us of his resurrection. It is to the Christian what the Sabbath was to the Jew, a day of rest and worship. Apparently the first Christians kept both days for a time, gradually dropping the observance of the Sabbath on Saturday, as the distinction between Judaism and Christianity became more obvious, and emphasizing that of the first day of the week. At first also it appears to have been employed to some extent in innocent social intercourse and recreation, although its sacred office always was made prominent. Many of our forefathers during the last two centuries kept it more strictly than the original disciples, but in our day there is a marked tendency to go to the other extreme and regard it merely as a day for recreation, and that, too, not always of the most becoming sort.

Christ's example contradicted the beliefs and customs of the religious leaders of his age. He occasionally disregarded what they considered the proprieties. But his example cannot be quoted fairly by modern persons who wish only to amuse themselves on Sunday. Our religious customs seldom are unreasonably strict and severe, like those of the Jews. And Christ's disregard of usage in this particular never was merely for fun or for any selfish purpose, but always for some great and good end. To learn how to keep the day we still can do no better than to study his example.

Large freedom of private judgment must be allowed, and true charity must rule our estimates and comments upon what others decide in the matter. Yet it is certain that

they gravely mistake, if they do not also sin, who devote no important part of the day to religious worship. And the remainder of the day, be it devoted to rest or recreation, ought to be hallowed by a religious spirit. It ought to be a different day from every other. He who claims that he may keep the Lord's Day like any secular day because all days are the Lord's, generally is found to keep no day so that any one else would suspect him of regarding it as the Lord's.

#### CURRENT HISTORY.

Andover—Two Hundred and Fifty Years Old.

Nowhere, save in a New England village, for many years set apart as the seat of institutions of learning, could such a celebration as the citizens of Andover, Mass., indulged in last week be held. It had a finish, a thoroughness, a dignity and beauty of its own. While the industries of the town had adequate recognition, yet it was made clear to all who witnessed and heard that however much the cause of sound learning languished in the early days of the town and however much Andover suffered from contact with the witchcraft delusion, its glory during "these latter days" has been in its academies, its "school of the prophets," its educators and their pupils, its authors and their books and its cultured citizens, drawn thither by fountains of knowledge and wisdom. Consequently, the oration by Albert Poor, Esq., the poem by Mrs. Annie Sawyer Downs, Professor Churchill's speeches as toastmaster, Lieut.-Governor Wolcott's response to the toast, *The Commonwealth of Massachusetts*—not to mention other equally interesting addresses and features of the occasion—all possessed that flavor of learning and intelligent patriotism which might have been predicted. The many former pupils and ever loyal admirers of Prof. E. A. Park, who read this, will be glad to know that he had indisputable proof last week of the respect and reverence of his fellow-citizens.

#### Domestic Politics.

There is naught to record that indicates that any successful combination has been made, or can be made, to prevent Mr. McKinley's nomination at St. Louis, but much is being done quietly to make it certain that the platform on which he must stand will be unequivocal in its adherence to the gold standard. The delegates thus far elected by State conventions to the Democratic National Convention in Chicago are evenly divided among the gold and the silver wings of the party, but the silver faction will elect more delegates than the Administration faction in the conventions yet to be held, and the party's most astute leaders realize that the fight at Chicago is to be most bitter and is almost certain to cause a bolt, no matter which faction wins. It should be noted, also, that the Populists of the South and West are refraining from action until the decision at Chicago is announced, and it is possible, if not probable, that a victory for the Administration faction at Chicago would cause, not only a bolt of silver Democrats, but their union with the Populists and bolting Western Republicans. In short, it begins to be apparent that the issue above all others in the coming campaign is to be the question of monetary standards, and parties are in such a state of flux, ties that have hitherto held are so near the breaking point, that it is useless to attempt to forecast how many candidates



there will be and who they will be. With the gold reserve again melting away rapidly as the combined result of inadequate national revenue and foreign distrust of our national sanity and health, with the degenerate Senate actually seriously discussing, and apparently in favor of, taking away from the Executive the last law upon which he can rely in an effort to save us from national repudiation and business anarchy, it is obvious that the issue cannot be faced too promptly or squarely, and the man or the party that, in such a contest, fails to sink all questions save the impersonal and the patriotic is guilty of treason and deserves to die. The outlook is by no means bright, but if, as a result of it all, alignment on a vital issue can be secured, even though it shatter old, honored, but nearly defunct, parties, the nation will emerge triumphantly on a new era of prosperity and be thankful for the darkness that preceded the dawn.

#### The National Legislature.

The passage of the McCall Immigration Bill by the House, May 2, by a vote of 195 to 26, if it is indorsed by the Senate and President, as seems probable, will be generally recognized as the most important new legislation of this Congress, and a landmark in our national history; for it indicates that we have ceased to extend an indiscriminating welcome to citizens of the world, and propose hereafter to exercise the same regard for our national well-being that any sane parent does in welcoming strangers into his home. Of the several bills before it bearing on this problem the House rejected that ordering and relying on consular inspection abroad, and accepted the one fathered by the Immigration Restriction League and introduced by Congressman McCall of Massachusetts. Its important clause reads thus:

Be it enacted, etc., That Section 1 of the act of March 3, 1891, in amendment of the immigration and contract labor acts, be and hereby is amended by adding to the classes of aliens thereby excluded from admission to the United States the following: All male persons between sixteen and sixty years old who cannot both read and write the English language or some other language. But no parent of a person now living in or hereafter admitted to this country shall be excluded because of his inability to read and write.

It is true that illiteracy may sometimes consort with virtue or industry, and this law may cause the exclusion of some emigrants who would become useful citizens and pillars of society, but no safer general principle can be accepted than that we will not longer welcome the ignorant.

The fact that the Senate spent many hours in calmly debating the bill introduced by Senator Butler of North Carolina, a Populist, prohibiting the issue of United States bonds without the consent of Congress, and persisted in discussing it even after the real animus of the bill had been exposed by patriotic Democrats like Senators Gray and Hill, and Republicans like Sherman, Hawley and Lodge, is calculated to cause chills to run down the spine of any one who realizes how dependent we have been for many years upon Executive wisdom and courage in maintaining our national credit.

#### Highest Judicial Authority for Race Prejudice.

With all respect for the Federal Supreme Court, it is still open for us to make known our dissent from its recent decision that the State of Louisiana, exercising police power, was justified and not in conflict with the Federal Constitution when it passed a law

requiring the railroads of that State to provide separate cars for white and Negro passengers. We agree with the only justice dissenting, Justice Harlan, in the opinion that no power in the land has authority to abridge civil rights along racial or caste lines, and that it would be quite as reasonable and proper for States to pass laws requiring separate cars for Catholics and Protestants, Teutons and Latins. That the Supreme Court, with a preponderance of justices born north of the Mason and Dixon line, should give its support to a prejudice which is un-American and un-Christian is disheartening and ominous. Will it declare the Sheats Law to be a just exercise of Florida's "police power"?

#### Reforms in Our Public Schools.

The legislature of New York at its last session made it possible for the city of New York to put an end to the alliance which has so long existed between Tammany heelers and the trustees of the public schools of the city, an alliance which has brought the public school system of the city to a depth of incompetency and inferiority which shames every high-minded citizen, not only of New York city, but of the nation of which it is the metropolis. The legislature also passed a law which gave so much authority to the one who should be selected to stand at the head of the school system of the city that it was instantly seen by the reformers that if the right man could be secured to take the place a reform could be wrought so swiftly and thoroughly that it was imperative that the opportunity should be seized, for the alternative was as dangerous as the opportunity was glorious. Therefore when last week it was announced that Pres. D. C. Gilman of Johns Hopkins University had consented to stand as a candidate for the position of superintendent of schools in New York city men first gasped with incredulity, and then rejoiced when it dawned upon them that if it were true it must mean that he considered the work one so high as to be worthy of crowning his long career as a pioneer and successful educator. But the uprising of the faculty and trustees of Johns Hopkins and the citizens of Baltimore has been such that President Gilman has announced that he must stay at Johns Hopkins. Now, while it is still open for yet another man of the same class as President Gilman to be selected to fill the place in New York, it is most important that he should be found.

The situation in Boston is deplorable. A committee of experts has decided that \$300,000 should be expended immediately in putting the schoolhouses in a decent sanitary condition. The mayor of the city has recommended that this sum be appropriated immediately, and he is using all of his influence to bring this result to pass, but picaune, contemptible jealousy and partisan squabbles among the city fathers and their distrust of the school board thus far has defeated the project.

The Missionaries, Mr. Terrell and the Department of State.

Very exaggerated and untruthful reports concerning the relations between the American missionaries in Turkey and Mr. Terrell, the United States minister, and very incorrect interpretations of the import of the gathering of American citizens at the White House week before last, have been current during the past week. No formal charges against Mr. Terrell have been pre-

ferred by any one or by any body of men. The Department of State has been made aware of certain acts of Mr. Terrell which would better have been omitted; it has been made clear to President Cleveland that the delicacy of the situation in Constantinople now, and the vital questions that are soon to be adjudicated between Turkey and the United States, demand that we should have a man as minister at Constantinople who possesses tact as well as zeal, in short, one who is far more diplomatic and competent than Mr. Terrell. Mr. Terrell has been informed that for his own best interests he would better retire now when he can do so with glory rather than return and fail, and he has been assured that if he retires all possible credit will be given to him by the missionaries in Turkey and their official superiors in this country. But no charges of profanity or incompetency have been filed against him, and, if President Cleveland gives him leave to return, Mr. Terrell will have no one but himself to blame if he fails to satisfy the missionaries in Turkey, their friends in this country and public opinion.

The committee of laymen from New York, Boston and other large centers of the country, that conferred with President Cleveland and Secretary Olney respecting our future policy toward Turkey, made it apparent to these officials that they had not come to censure but to encourage, to call to mind precedents that had been established by our Department of State in the past, and to voice the feeling of Christian business men and voters that a dignified and resolute policy must be upheld in the future. On the other hand, President Cleveland made it distinctly understood that he had the utmost sympathy with the work of foreign missions in Turkey, and the firmest intention to protect missionaries there. The committee outlined a course of action which it believes should be insisted upon. Three points at least are clear. Our interests, commercial and educational, demand that we should have consulates at Harpoot, Erzurum and Marash. Prompt and full payment for indemnity of damage done to property of Americans destroyed during the past year must be demanded and secured. Proof of charges preferred against American citizens must be furnished, or the charges withdrawn and apology offered by Turkish officials.

#### British Politics Seething.

By resort to closure, and by forcing a twenty-two hours' session of Parliament, the British Ministry forced the Agricultural Rates Bill through its second reading last week. Sir Vernon Harcourt led a stiff but futile opposition, and the scars made in the contest will accentuate the effect upon the voters of what is so purely class legislation in the interests of the landlords that it would seem as if the ministry were mad in trying to enact such reactionary laws. The chasm between the Liberal Nonconformists and the Irish Catholics has widened as the result of a speech by John Dillon, a not over-wise and far from conciliatory comment by Mr. Gladstone, and a Nonconformist bolt from Home Rule, led by such journals as *Hugh Price Hughes's Methodist Times*, and *The British Weekly*. How intense the feeling is may be inferred by our correspondent's report of the English Congregational Union meeting. Superior to all the hates and strife of men, and sure of her place in the hearts of her subjects and her ultimate niche in history, Queen Victoria has quietly

celebrated her seventy-seventh birthday. If she lives until June 20 she will have ruled over the British Empire fifty-nine years.

#### The Situation in Turkey.

The American Board missionaries in Turkey have made Sir Phillip Currie aware, in a formal way, of their appreciation of his service to them while acting as British ambassador in Constantinople. May his successor be equally zealous in defense of American Christians, and may he have less difficulty in interpreting and more assistance in executing the real purpose of the British Foreign Office than Sir Phillip Currie has had. The revolution against the Turk on the Island of Crete has assumed formidable proportions, and the plight of the Christians has become such that the European Powers have dispatched men-of-war to render aid to their subjects if necessary. The situation at Zeltoun is appalling, so vast is the number of refugees without food, raiment and shelter, and, though Miss Barton writes encouraging letters of the progress of her work, the truth is that the supply of relief is insignificant compared with the demand for it.

#### NOTES.

The boycott of the Springfield baseball club, to which we referred last week, was ordered by the pastor, members and attendants of the First Church, and not by citizens, irrespective of denomination, assembled in a public mass meeting, as we inferred from news dispatches sent forth from Springfield. The example of this church should be imitated.

The death of Mme. Clara Schumann removes the most gifted pianist that the gentler sex has enrolled on its list of artists. The death of Archduke Charles Louis, brother of the emperor of Austria, puts in line of succession to the throne of Austria his son, Otto Francis Joseph, who can scarcely be counted upon to hold the dual empire together, for he is as decadent and immoral as his father was reactionary and blameless.

The commutation of the sentences of the five ringleaders in the conspiracy against the Transvaal from that of death to fifteen years' imprisonment does not satisfy or mollify the anti-Boer population of South Africa. Most of the minor conspirators are to be released after the payment of fines, nor are they to be banished. Mr. Chamberlain's latest utterances have contained covert British threats, and the situation can scarcely be said to be less strained than it was. German sympathy for the Transvaal is being expressed very openly, and the Reichstag voted a generous appropriation last week for the strengthening of the colonial forces in South Africa.

Mayor Brackett of Haverhill is to be congratulated for his determination to enforce the liquor law in that city, and Lynn bids fair to have quieter Sundays and less law-breaking, as the result of the pressure brought to bear on public officials by the local Law and Order League. Mr. Faxon of Quincy is sending out statistics showing how that town has flourished under no license. In 1881, the last of license, the population was 10,855, the valuation was \$7,560,381, the expense of caring for the town poor \$15,415 and the savings bank deposits \$173,950. In 1895 the population had increased to 20,712, the valuation to \$17,325,855 and the savings bank deposits to \$441,462, while expenses for supporting the town poor had decreased to \$8,338.

The General Court of Massachusetts has referred to the next legislature the settlement of the question whether the late Benjamin F. Butler was worthy of having a memorial monument built and paid for by the State. This is simply evasion. Senator Sanger's charge that a member of the Senate, as yet

unnamed, has been approached with venal offers by representatives of assessment insurance companies likely to be affected by legislation now before the legislature should, for the honor of the commonwealth, be thoroughly investigated. The investigation of the Norfolk County Board of County Commissioners is bringing forth facts respecting the devices of Boston business men and the corruption of contractors and officials which will compel us for a time at least to cease calling New York and Chicago bad names, lest we be charged with living in a glass house.

#### IN BRIEF.

We shall print next week a broadside on The Crowded Ministry.

"Neodoxy" is Dr. Joseph Parker's term for the faith of those who neither love Christ or hate him, but patronize him.

Theologians and thinkers may well rejoice that Prof. A. B. Bruce has been selected as the next lecturer on the Gifford foundation at the University of Glasgow.

We see it stated that Li Hung Chang is carrying a coffin with him on his trip around the world. Probably he remembers what happened when he made his visit to Japan.

The A. M. A. is to be congratulated on securing Mrs. Alice Freeman Palmer for a speaker at the jubilee meeting in Boston next fall. She will set forth the Educational Equipment Necessary for Missionary Service.

We are glad Boston is to have a monument of John Boyle O'Reilly. But the Phillips Brooks monument hangs like Mohammed's coffin between heaven and earth, and neither Longfellow, Whittier, Lowell nor Holmes has yet been thus honored.

It is significant that on April 19, Sunday, the Central Union Church, Honolulu, celebrated the 121st anniversary of the battles of Lexington and Concord, and the front seats were occupied by the Hawaiian chapter of the Sons of the American Revolution.

A straw indicating the increasingly important place accorded to Christian citizenship by the clergy is the recent action of a Bangor pastor who emphasized his exhortation to attend a primary by cheerfully adjourning his prayer meeting lest it prove an obstacle to following his advice.

It is a rare day that does not bring forward some paper solution of the problems of Boston Congregationalism. Meanwhile, we are all pretty well hereabouts, thank you, and do not consider our local problems any more serious than those which confront other cities and other denominations the country over.

Though several thousand of Mrs. Goodell's leaflet, A Month With Jesus, have been scattered all over the country, a few hundred more are still available and can be had for the asking if requests be directed to Miss Bridgman, 9 Shaler Street, Brookline. The inclosure of a two-cent stamp will secure as many copies as desired up to twenty-five.

The change in our methods and times of church work is noticeable in the return of anniversary week, which was once the center of the year for Massachusetts Congregationalists. The old order is maintained by the Unitarians and Universalists who in this particular have been more conservative than ourselves and give up the present week in Boston to numerous meetings and anniversaries.

The preservation of human life is reasonably considered more important than any other human function and the city fathers of Chi-

cago have so legislated that physicians there have the right of way in the streets and on the bridges, no matter what may be happening, be it a conflagration, a civic or military procession, or any other ordinary or extraordinary obstacle to traffic. A badge and a special permit are given to each physician who applies and pays a small fee.

It is not the size of the Sabbath congregations only upon which the reign of the bicycle has an appreciable effect. From many lines of business come complaints that trade has fallen off very perceptibly. Livery stables lack patronage. Young women buy feathers and ribbons more sparingly, while, most painful of all to relate, growing youths economize on pipes and tobacco that they may have the best equipment possible for cycling. Verily the wheel is a radical and far-reaching influence.

A gratifying incident of the Andover anniversary, described elsewhere, was that the venerable Professor Park, now in his eighty-eighth year, who has been unable for some years to attend public exercises, was present at South Church. The audience arose to receive him as he went into the pulpit, and the orator of the day made a felicitous allusion to him. It was exactly sixty years ago that he went to Andover as professor of sacred rhetoric, and he has occupied the same house for the whole time.

A significant exhibition of the "loan collection" at Andover last week was Dr. Draper's two cases of Andover books, containing nearly four hundred volumes which he and his predecessors, from the time of "Flagg and Gould" in 1813, had published. Nor did this include books of wide celebrity, as those of Harriet Beecher Stowe and Elizabeth Stuart Phelps, and recent books of seminary and academy instructors written but not published in Andover. Is there any other country town in the United States which could make such a showing?

The intensity of the political situation in England and the feeling prevalent among Nonconformists that the government, in the matter of public education, is disposed to ride roughshod over the rights of some of the queen's most loyal and intelligent subjects gave a peculiar zest to the spring meeting of the Congregational Union, elsewhere fully reported. Our sturdy English brethren will come all the closer together because of the impending clouds. The Free Churches are too strongly rooted on English soil to suffer seriously from any adverse gale.

This admission by the *Northwestern Christian Advocate* (Methodist Episcopal) is significant:

*At best, the making of all appointments is a delicate matter. A change of pastorate pulls up by the roots many churches and ministers. It is a dreadful and testful strain. At times it is so much of a strain that those chiefly concerned are reconciled only when the *primest conditions* exist. If it is suspected that favoritism of the most subtle kind is alleged, trouble is certain. If there is a quotable complication which does not relate to weakness of human motive, that trouble is no less certain. [Italics ours.—Ed.]*

We respectfully call the attention of the editors of the daily newspapers of Boston to the fact that one of the leading scholars of Christendom and one of the greatest preachers of Great Britain occupied the pulpit of the Old South Church last Sunday morning and evening, and yet no reporter was sent to represent the public and not a word appeared in the Monday morning papers concerning the man or his message. This is not first-class journalism, judged by secular standards even. Do none of the many clergymen on the daily press of Boston know about Prof. George Adam Smith, professor in the Free Church College, Glasgow?



Another object of the late Dr. Alden's generous but unassuming benevolence, outside of those named in his will, was Yankton College, in which, a little over a year ago, he established a permanent scholarship. A few months later, when the college was in danger of losing Dr. Pearsons's and other conditional gifts, he immediately gave \$10,000 to complete paying off the mortgage on the college buildings, thus enabling the fulfillment of the pledge to Dr. Pearsons and the Education Society. He was as deeply interested in the current work of the college and sent in only a few days before his death a large check to pay lapsed salaries. His total gifts within the last year and a quarter amounted to \$16,000. Early in the year he accepted an invitation to deliver the Commencement address at Yankton College, death finding him with it already partially prepared.

The *Michigan Christian Advocate* quotes with approval a letter suggesting that the lack of a really democratic system is the explanation of "the loss to Methodism of many laymen of force of character and ability." In its leading editorial, on Methodism in Transition, it finds evidence in the present General Conference of a change of temper respecting the power of the episcopacy, and adds, "We are on the eve of great modifications. Our ministers and laymen are insisting upon representative government. The ultimate issue will be the equality of the lay element in the General Conference, lay representation in the annual conferences, and quarterly conferences largely elected by adult church members." Congregationalists have never feared to trust the people and are glad to see their confidence making its way in other quarters.

When the question of supplying a pulpit vacated not long ago by a Massachusetts pastor who had resigned came before the church, the committee naturally asked for a special appropriation. Thereupon a brother arose and in a somewhat aggressive manner asked if it wasn't the intention to have candidates. "Yes," replied the chairman of the committee. "Well, then," said the aggrieved member, "I don't see what you want of any appropriation for supplies. Don't candidates always give their services free?" If that were the case, the evils connected with the process might be reduced to a minimum, but we suspect that the custom itself would not be long lived. There are some limits to the accommodating spirit of the most obsequious specimen of the *genus candidatus*. The remark of the Negro pastor quoted last week in our *Resilience* column is pertinent again, "Bred-eren, yer can't expect dis nigger to preach on earf an bo-ahd in heav'n."

The retirement of Bishops Bowman, Foster and Taylor by the Methodist General Conference recalls the time when Professor, afterward President, James H. Fairchild of Oberlin had to serve on the committee that waited on Mr. Finney to suggest that he lay down the more onerous responsibilities of his position as the head of Oberlin College. The duty was to him so painful that he and his brother Edward, then principal of Oberlin and afterward president of Berea College, pledged each other to resign on their seventieth birthday whatever position they might at that time hold. Both performed their pledge against the protest of the two faculties, but both adhered to the resolution, which, though deeply regretted, was no doubt a wise one. Not all men are thus wise, and not all bodies of men are so considerate and appreciative. Bishops Bowman, Foster and Taylor must surely find much solace in thinking of the high esteem in which they are held, not only by the Methodist Church but by Christians generally throughout the country. May they live many years to bless the church which still loves and honors them.

## STAFF CORRESPONDENCE.

### FROM THE INTERIOR.

#### Woman's Night at the Chicago Club.

The Congregational Club was organized with a provision in its constitution that the May meeting each year should be ladies' meeting. Within the last half-dozen years the number of these "ladies' nights," as they are called has steadily increased till one might say it is an exception when ladies are absent from our gatherings. Nor have they failed to take their turn in contributing to the interest and profit of these gatherings. They have told us how to manage Sunday schools, how to educate our girls, how to save waifs, how to break up sweat shops, in fact, there are few reformatory topics upon which they have not spoken. Never, however, till last Monday night have we given up the whole time to the ladies and made them entirely responsible for the entertainment. The experiment was a success. The number present was beyond all anticipation. The papers and addresses were equal to the occasion, both in timeliness of thought and in grace of expression. The West Side Woman's Club.

The first paper was by Mrs. George Sherwood, president of the West Side Woman's Club. She told us what women's clubs are doing for the city. Before she had finished her paper we felt like asking, what are they not doing? They wage war against crime of every sort. They strive to break up sweat shops, to furnish work to needy women in times of depression, to provide for homeless girls, to fill up the leisure time of well-to-do women with opportunities for self-improvement and usefulness. There are not less than 500 women's clubs in the country with perhaps a million members. There are federated clubs representing twenty States. Probably in Chicago there are 10,000 women in club life, 3,000 of them working girls. The oldest club in the city is a literary club, the Fortnightly. This club is twenty-two years old and has been an important factor in the intellectual life of the city. It has done not a little to break up and prevent the caste feeling which sometimes finds its way into the higher social circles of our cities and to bring women of similar tastes and aspirations together in the pursuit of common objects. The Young Woman's Fortnightly is discharging a similar mission. The Chicago Woman's Club has given more than \$40,000 toward the reformatory school for boys at Glenwood. The South Side Club.

The South Side Club, formed in 1884, whose members spend a few hours each week in the study of art, literature and philosophy, through its social departments has reached with substantial aid more than 50,000 persons. There are also the Hull House Club, the Jane Club composed of forty girls, who have united to secure for themselves the comforts of a good home at a moderate expense, the Friday Club for the study of art and literature, which raised over \$35,000 for the Children's Building at the World's Fair, the North Side Art Club, the New England Art Club, each with 300 members, and the West Side Club, one of the strongest and most aggressive philanthropic organizations in the city. There are also the International Club of Lutheran women, the National Club of Roman Catholic women and a club of Jewish women, each of which is exerting a powerful influence upon the social and philanthropic life of the city. There is a club for female

journalists, another known as the Chicago Free Bath and Sanitary League, which seeks to provide public baths on the lake front, and in addition there are the dozens of working girls' clubs already described in a former issue of *The Congregationalist*. If the purpose of these clubs was primarily social or, in some instances, intellectual improvement, it may be asserted that with scarcely an exception their purpose now is philanthropic. Their members are not content to meet together simply for social and intellectual enjoyment. They insist on discussing methods by means of which they may prevent crime, save neglected children, or furnish needed aid to those who are temporarily in distress. Through their influence not a few valuable laws have found their way into our statute-books, and not a few which were failing to accomplish their object or were hindering its accomplishment have been repealed.

#### Women in Art and Literature.

Mrs. Sherwood's paper whetted our appetites for the next paper on What Women Are Doing in Art and Literature by Mrs. N. H. Blatchford. The revelations which Mrs. Blatchford made of the part women have had in founding and developing the Art Institute were a surprise to nearly all present. This magnificent building with its priceless treasures owes more than can be said to the wise and generous gifts of women. One need only mention the Henry Field memorial room, decorated by Tiffany, with its costly paintings of the French school, the Eldridge G. Hall collections, the treasures of the Antiquarian Society and the Braun photographs, presented by Mrs. D. K. Pearsons at a cost of \$10,000. At present 466 young men are studying art in the institute and 612 young women. Some of the women who have graduated from this school have already won recognition for their talents as artists. Nor have Chicago women failed to secure fame as authors. One need only mention the *nom de plume* Amber to recall a personage of rare gifts as a writer. Mary A. Krout, now in London, and Lillian Whiting of Boston as correspondents of one of the great dailies, Lillian Bell, Carrie Louise Burnham, Mrs. Linden Bates, Miss Monroe, Mary Abbot, Miss Kirkland suggest intellectual gifts which encourage great hope for the future.

#### Other Addresses.

An address from Mrs. Martha Foot Crowe of the University of Chicago, on what women are doing in education, was full of interest. She was followed by Miss Mary McDowell of the University Settlement, who described her work among the uneducated and told how some of the hard-working women of the ward in which she lives, near the stock yards, and the cultured women of one of the richest wards in the city by meeting together and talking over the problems of the times have come to see eye to eye and to be bound together by most friendly feelings.

It was a significant feature of the meeting that every one of the speakers bore witness to the fact that woman's highest sphere is that of a home maker, and did not hesitate to say that if membership in a club interferes with that the club should be given up. It was claimed, however, that experience has proved that club life has enlarged the mental horizon of woman, developed her character and introduced her into a larger life than she had previously known.

FRANKLIN.



## CHRISTIAN MARTYRS ON THE STAGE.

BY H. A. B.

Nothing in great, resourceful London is so interesting, so significant to me just now as the drama entitled *The Sign of the Cross*, which Wilson Barrett, its author, is presenting night after night before great audiences in his West End theater. It is, in my judgment, the most remarkable play of the century. Whether or not it is to mark the beginning of a new epoch in the history and uses of the theater and in the attitude of many Christians toward it, the play is in itself, in the motive out of which it was born, and in the reception accorded it, a phenomenon which the thoughtful people of two continents cannot afford to ignore.

Most of us are probably aware that the tendency of the theater for the last few years has been a down-grade tendency. One does not have to enter the doors of a playhouse to realize this fact. The billboard, newspaper reports and popular comment alike make it evident. Within the profession itself are men and women who have been lamenting, and in some degree opposing, this drift as bitterly as any uncompromising foe of the drama on general principles. But the first actor to step out of the beaten paths to the extent of reproducing a period of Christian history is Mr. Wilson Barrett, already long and favorably known to the best classes of theater-goers on both sides of the Atlantic.

For several years the idea of a drama which should picture the life of the early Christians in the midst of their enemies had been germinating in Mr. Barrett's mind. Not a playwright himself, he endeavored to enlist in the service of his plan some writer of recognized ability. The proposition met with scant favor both from the makers, the critics and the managers of plays, so far as they were consulted. But Mr. Barrett would not abandon his thought, and after turning it over unceasingly in his mind it finally took form, and a little over a year ago the four-act drama, *The Sign of the Cross*, was produced for the first time in St. Louis. Meeting instantly with favor, it was given in several American cities, but the season being so well advanced its fame was not generally heralded through the East, nor did the company visit either New York or New England.

Mr. Barrett would not consider his production an unqualified success until it had run the gauntlet of English criticism, and on his return to Great Britain last summer awaited with keen expectation its effect upon audiences composed of his own countrymen. Its first rendering, in Leeds, last autumn, established it at once in popular esteem, and a circuit through middle and northern England only added to its fame. It remained only for fastidious London to set the seal of its approval upon the play, and how the world's metropolis is disposed toward it may be judged from the fact that already for nearly 150 nights it has crowded one of the largest theaters of the city with audiences that have embraced many of the clergy and others prominent in the churches, as well as the leaders of society and the representatives of the aristocracy and the nobility. The press, both religious and secular, has discussed it freely and almost without exception favorably, and one cannot be in London a single day even without being accosted more than once with the query, "Have you seen Barrett in *The Sign of the Cross*?"

The mere popularity of a current drama, it is true, does not entitle it to the consideration and respect of sober-minded people. But when an actor of the type of Mr. Barrett hazards his professional standing and takes a large financial risk in the interests of a noble ideal, which to many of his closest friends and advisers seemed quixotic, he deserves a measure of recognition and applause. Personally I believe that he has been actuated by a far higher motive than that which might induce a shrewd theatrical manager to venture into an untried field. Not to cater to the eye and ear of the populace, but to lift the stage to the level of its highest possibilities has been Mr. Barrett's ruling impulse. Believing that God has given to certain men and women the dramatic faculty, that it is as truly a divine implanting as is the artistic or the musical talent, and believing, on the other hand, that the great mass of mankind are susceptible to powerful influence from the stage for good or for evil, he has sought to eliminate that which feeds vain desires and sensual appetites and to appeal directly to that which is noblest in the heart of man.

The scenes of the play are laid in Rome in the year 64 A. D., when the Christians were a hunted sect and Nero, the representative of all that was basest and weakest in heathenism, was sitting upon the throne of the Cæsars. The hero of the play, Marcus, the prefect of Rome, happens to rescue one day in the street Favius, an aged Christian, who was being hounded by the rabble. The beautiful young woman accompanying Favius pleases the prefect's fancy, and he takes pains to keep himself informed with respect to her movements. Meanwhile comes an edict from Nero enjoining upon Marcus the duty of exterminating all the Christian residents of Rome. He would gladly spare Mercia, the object of his sudden affection, and delays as long as he dares the execution of the sentence. But other officers are apprehending the followers of Christ and putting mere boys to the torture in order to ascertain where the gatherings for worship are held. The Roman soldiers surprise the Christians thus assembled, hale them to prison and subsequently send them to the gladiators and the lions. Marcus, after several bold but unavailing appeals to Cæsar for the life of Mercia, and having been held at bay by the strength and purity of her womanhood when he was tempted forcibly to possess himself of her, finally becomes a Christian and goes hand in hand with her to death.

Naturally all the art and resources known to the modern stage are called into requisition to make impressive and vivid this representation of the days when imperial Rome Christianity and heathenism were just entering upon that deadly and apparently unequal combat, the circumstances and the outcome of which constitute the most thrilling chapter in the annals of mankind. As one sits in this London playhouse he is transported, whether he will or not, to the Rome of the first Christian century. He enters the luxurious, sumptuous homes of the wealthy patricians and the humble, unadorned dwelling of a Christian family. The heated, noxious atmosphere of the gay social assemblage and the wild, riotous talk of so-called ladies and gentlemen, given to deep and frequent potations, contrast sharply with the quiet grove by the river, where the Christians meet to worship the one living and true God and to raise to

him their songs of gratitude and trust. Nero's palace, the weak, whimsical, conceited tyrant, his handsome but equally cruel wife, Poppæa, and their obsequious and fawning retinue of servants and willing tools, even the cringing, animal-faced spies that ferret out the Christians—all these evidences of a corrupt, licentious but omnipotent court do but throw into a more attractive light the dungeon where the condemned Christians await their doom, and the brave and brotherly spirit which they exhibit. Moreover, through the entire drama you discern its central motive—the gradual but steady operation of Christianity in action upon a proud pagan hitherto accustomed to give free rein to his passions. "What this Christianity is," says Marcus, at one point in the drama, when his mind is awakening to the realization that there may be some good in the hated, ostracized religion, "I know not, but this I know, that if it makes many women as pure as Mercia, Rome, nay, the whole world, will be all the purer for it."

The drama deals at such close range with the Christian religion that one who has not seen it might naturally fear that it would at times pass the bounds of good taste and reverence. But that is not the case. The parts are taken so sympathetically, and the general movement is so decorous and reverent that even the frequent use of the words of Christ and of the apostles does not seem out of place, provided one appreciates the spirit of the whole undertaking and what it aims to do.

The value of this new and noteworthy production to my mind lies first of all in the fact that it gives reality to the facts of Christian history. Who does not need ever and again to be reminded of the point that our precious faith is rooted in actual events? It is not a legend or a myth. Jesus was really present in the world and the message which he brought, the life which he lived, the death which he died, the hold which he established upon the hearts of men are as indisputable historical realities as the campaigns of Cæsar or the sacking of Rome by the Goths. To the skeptic, the agnostic, to the persons who never open their New Testaments, Wilson Barrett's play says, "Here is something with which you must reckon; you cannot dispose of the Christian religion as a golden dream or as an out-worn theory."

Furthermore, this play recalls to Christians the heroic character of their faith. We forget too readily in these days, when the profession of Christianity costs us nothing, that there was a time when men and women and little children went to the rack and poured out their lifeblood rather than deny their Master. That noble hymn of Heber's came forcibly to mind when I left the theater at the end of the play, particularly the verse:

A noble army, men and boys,  
The matron and the maid,  
Around their Saviour's throne rejoice,  
In robes of light arrayed.  
They climbed the steep ascent of heaven  
Through peril, toil and pain.  
O God to us may grace be given  
To follow in their train.

And I was not surprised to find in one of the London papers the next day a letter to the editor, in which the writer said, responding to some criticisms that had been passed upon the play, "After having seen this beautiful play my only aim has been to serve my Master as Mercia did."

It hardly seems to me too much to say that Mr. Barrett and his coadjutors are set-

ting forth the Christian gospel in the midst of all the materialism and selfishness of the world's greatest, and possibly its wickedest, city. Close to the doors of his theater presses nightly that mad procession of brazen, painted creatures, whose public barter of their womanhood constitutes the shame of London. Within the playhouse itself night after night gather many eminently respectable people no doubt, but idlers and triflers in the face of life's great duties and opportunities. It is in the midst of such conditions as these that Wilson Barrett is forcing men and women over whom the church has little influence to think of Christianity as a historical fact and as a power in the life of man. It is the simple, broad, vital faith which he presents—that faith which makes men and women strong and calm, patient and pure, loving and forgiving, loyal alike to earthly monarchs and to the unseen and risen Master, the source of all their courage and of their final victory over their foes. And so long as this is the effect of Wilson Barrett's drama, I, for one, wish him Godspeed.

### MARSE WHIT'S BRE'KFUS'.

BY EDNAH PROCTOR CLARKE.

It was the second day at Gettysburg. The morning sun looked down on the cradled valley that had waked to find itself a battlefield, and flecked with cloud shadows the mighty peaks of the encircling hills—hills that had waited through time for this July day.

The thrill of expectant battle was in the air. The gray files of the Army of Northern Virginia stretched southward along Seminary Ridge, and across the valley from Culp's Hill to Little Roundtop the battalions of the enemy wheeled to position. Already at intervals Meade's batteries were shelling Seminary Hill, and in the open plain between, behind chance protection of rock or shrub, the skirmishers of both armies lay with leveled rifles.

"Seuse me, Cap'n, but kin you tell me whar's Marse Whit?"

The young officer, his gray uniform stained with the dust of the night's travel, lowered his field glass and faced his questioner: "Hello, Pete! When did you come up?"

"De Commissary wagons is jes in, sah. I hu't my foot las' night—'twarn't nuffin', an's all right now—but Marse Whit made me stay an' ride 'stead o' marchin'. I jes done fix his bre'kfus'," he lifted a tin pail into sight, "an' p'ease tell me whar's he at."

"There." The officer pointed down over the ridge into the field below. "There by those gray rocks and the alder bushes"—

"Dar?" Pete's jaw dropped. "Dar, wid dem cannons spoutin' yonner an' dem Yanks lyin' dar to pop'm like a squir'! Lawd! Marse Cap'n, you oughtn' sont dat chile a place like dat!"

"Child!" The captain laughed. "He could whip you with one hand, Pete."

Pete shook his head. "He ain't but sebenteen las' Crismus, do' he's so big. Him an' me wuz bawn de same day, him at de house an' me in de quarters, an' my mammy nu's us bof at her bres'. He niver wuz on skirmish line befo', an' you oughtn' sont him dar."

"He has to take his turn with the rest of us." The captain's voice softened. "The

line was set at midnight and can't be relieved till dark again."

"Marse Whit out in de fiel' all night—an' no bre'kfus' an' mos' noon—an' me gabblin' heah!" and Pete saluted and wheeled away.

The captain turned abruptly. "What are you going to do?" he demanded.

"Do?" Pete raised his eyes wonderingly.

"Why, tek Marse Whit his bre'kfus'."

"Take him his breakfast—where?"

"Why, down in de fiel'," Pete's tone was still more wondering and a trifle exasperated. "I gwine cut down de hill an' cross de lot an' tek Marse Whit his bre'kfus'."

"Good God! boy, do you know what you are saying? Do you see Meade's batteries, do you see those crouching men in blue, do you know not a rabbit could lift its head from the stubble without being seen and shot? Look there!" as a shell from across the valley sung past them carrying its destruction into the camp behind.

Pete shook his head doggedly. "Marse Whit gotter have his bre'kfus'," he said. "Ole Marse tol' me to tek keer on him. Ole Marse giv' two sons to de cause an' Marse Whit de las' one. 'Tek keer on him, Pete,' he say, 'do yo' bes'.' Marse Whit cain't stan' hit de whole night an' de whole day starvin', he gotter have his bre'kfus'."

The captain bit his lip impatiently. "Don't be a fool," he said. "Don't you suppose your life means more to Whit Davies than a few hours' hunger? I won't see you go to certain death like that. As your commanding officer I forbid it."

Pete turned, his thick lips trembling, his voice breaking at every word: "Doan say dat, Marse Cap'n—doan! Why what dis nigger for, 'cep'n to wait on Marse Whit? We belongs to one anudder, Marse Whit an' me. All de way from Norf Ca'liny we's marched, step by step, an' s'lep under de same blanket some nights, an' dey niver wuz a corn pone, dey niver wuz a chunk o' po'k, but Marse Whit giv' me ha'f. Doan say dat Marse Cap'n—doan! How cud I go back an' tell Ole Marse I done my bes' an' Marse Whit starvin'?"

The gallant young officer, who, on the morrow, was to lead in the foremost ranks of that hopeless, dauntless charge that swept up the iron heights of Cemetery Hill and marked the angled wall in blood, looked at the boy with kindling eyes.

"Go!" he said. And then, with an involuntary gesture, he lifted his hand as he would have saluted his general. But Pete did not see nor comprehend. He was looking across the field to the gray rocks and the alders.

Out under the glare of the noon sun Whit Davies was lying, his head resting on his folded arms. The long vigil, the hunger and something else—something he was trying to forget—had blanched the boyish face beneath its tan and set deep lines of pain about the sensitive lips. He was sick at heart, sick for home, smitten down with a sense of loneliness and misery such as had never touched his young life before. He was looking away from the embattled peaks to where the hills swept in untroubled heights, blue beyond blue, and the sky met them. His eyes grew misty a moment. Surely the cloud shadows yonder were drifting over King's Mountain, the rustling leaves beside him were the great white oaks in his father's yard, and the darkies were singing in the quarters.

The sound was so real, so near, he turned his head involuntarily. A cry broke from

his lips: "My God!—not Pete! No! no! Not Pete!"

Down the slope of Seminary Hill a figure was running, under the range of a thousand guns and fifty batteries, leaping, springing over rock and stump and bush as if on a holiday pleasuring, swinging a shining bucket and chanting an old plantation song. The belching cannon had hushed their challenges an instant, and as the boy came on, of all the serried ranks opposing, not a rifle was lifted. Perhaps the watching veterans guessed or understood, but the hill was conquered, the field won, and, breathless, laughing, unhurt, Pete dropped at his master's side.

Whit's arm flung out across his shoulders dragging him down: "You good-for-nothing—trump!" The words choked him and he laughed, boylike, to cover it.

Pete's eyes were shining. "I done fool dem Yanks dis time!" he chuckled. "Marse Whit, heah's yo' bre'kfus'."

"And you risked your life—lie low!"

The Federal batteries had opened again, and twenty yards from them a furrow was plowed through the parched grass.

Pete squirmed. "Too many hornets in dis heah lot," he said, making with arms and knees a hollow such as Whit had made in the loose soil and scooping a hole for his pail. He did not like to look at his master just then.

"What you 'spec' I got?" he asked.

Whit dashed his hand across his face and shook his head. Then the sense of something living and loving beside him brought the joy of life flooding back into his heart. His eyes danced as Pete with an air of conscious pride lifted the corn pone that covered the contents of the pail.

"Chicken! Pete, you black rascal, whose henroost did you rob last night?"

Pete's injured innocence was a sight for the gods. "Robbin'?" Dat chicken, Marse Whit, dat chicken wuz a d'serter. He cut outen de Kurnel's coop in the wagon las' night, an' wuz mekin' stret back fo' ole Virginny, an' de Kurnel's orders wuz 'Ex'cute all d'serters on sight!'"

"And I suppose"—Whit tore a wing apart, "here, take some yourself or I won't touch it—I suppose you didn't present him back to 'de Kurnel' with your compliments?"

Pete's white teeth met in the drumstick. "Go way, Marse Whit! When Providence done frow a chicken at dis nigger's haid, he ain' projeckin' roun' to frow hit back agin'."

"Well, it's powerful good," Whit reached for another piece. "I didn't know how hungry I was till I began to eat."

"Tek de odder corn pone," said Pete, hospitably, fishing it out from the bottom of the pail. "Hit's browner den de fu'st. Is you jes' bin lyin' out heah doin' nuffin sense las' night?"

All the joy and light went suddenly out of Whit's face. He dropped the chicken from his hand.

"I've done—something," he said, slowly. "O Pete—I've shot a man. No—I can't eat any more—I'd forgotten a moment. It was over there by that big rock—he was crawling to it to get in the shade I think—and raised himself—and you know I can shoot—and—he threw up his arms and went backward—I'd forgotten"—The boy's head went down on his arms again.

Pete held out the pone mutely. "Dat's what you heah fo', Marse Whit," he said,



after a moment. "Dat's what you heah fo'."

Whit turned his face towards him. "I know—but this was—different. I never was on picket duty before. In a battle everybody's shooting and you don't know where the bullets go, and you are as likely to get hit as the rest. But here—out here alone—and he over there alone—and to take aim deliberately. It wasn't like war—but"—

The voice had failed entirely now; the broad shoulders were heaving like a child's.

Pete dropped the pone. "For Gawd's sake doan, Marse Whit!" He crept closer, flinging his arm about him, as he had done bivouacking on the frozen ground when the snow drifted down on their one blanket.

"Doan—doan—I niver seed you do dat—a-way befo' in all my bawn days! Doan tek on so—he warn' nuffin but a no count Yank, no how!"

"Hush!" Whit raised his head, his gray eyes ablaze. "Pete!" he said, suddenly, "do you know what that man over there died for? Do you know what they are fighting for? Do you know you could cross this field and be free—free? Not my slave, nor any man's slave, but free?"

Pete looked across the dusty field and then back in the glowing face beside him. "Who gwine bring yo' bre'kfus' den, Marse Whit? Who gwine tote de blanket an' rake up de fire? What I want go to de Yanks fo'? Is dey bin good to me, like you an' Ole Marse? Why Ole Marse niver whup me in his life, cep'n he whup us bofe de same fo' some fool trick. What I want go to de Yanks fo'?" His voice faltered. "Doan look like dat, Marse Whit."

Whit's hand went out and rested an instant on the gray shoulder nearest him. "I wish they knew," he said, looking across the field. "I wish they knew! They don't know us, Pete, and perhaps—perhaps—we don't know them either." He stopped, bending his head back to look up in the cloud-flecked sky that arched its tender blue from ridge to ridge.

"I can't think straight, some way, today," he went on, after a pause. "Do you see that flag over there, Pete?" He pointed to Meade's headquarters. "Four years ago day after tomorrow, at the big barbecue, do you remember how we ran it up clear to the top of the staff and all the crowd cheered themselves hoarse? And grandfather's father fought for it with Nathan Green. Seems like there was a mistake somewhere." He turned his face to the northward hills again, hills that in Pennsylvania as in North Carolina were lifting their changeless peaks against the blue.

Pete did not understand. He crept closer with that sympathy of silence dogs know, and some men.

After a moment Whit spoke again more to himself than to the other.

"Do you remember what father said when we marched away? 'North Carolina calls you, and the greatest thing on earth is to do your duty.' But," his eyes wandered across to the big rock again, "wasn't it *his* duty too? Which of us is right—O, I can't think it straight!" He drew in his breath with a shiver.

Pete stirred uneasily. "'Twill all cum right somehow, Marse Whit, doan you fret. What dey doin' back yonner?"

Far to the south Hood's division crept nearer the Federal left. Soon the dark heights of Roundtop would break in sudden

flame, and men made in God's image struggling like tigers through tangled glade, up jagged ledge, fall crushed and dying among the unheeded stones. Soon the warm harvest fields would shudder beneath charging feet and the westerling sun look back on blackened homesteads, withered orchard boughs and trampled wheat wet with strange, clotted dew. Already the cannonading on Cemetery Hill had quickened. Sharpshooters grew vigilant, and shell and ball cut their death lines through the air.

The two crouching by the alder bush looked back to see the stir of troops on Seminary Hill—the quick galloping of a messenger. The "stars and bars" caught the breeze and floated free against the blue, and a cry, the cry of the Southland, came down to them.

Whit lifted his head, his eyes were like stars. Those were the men he had marched with from the old North State—the men who had sworn to lift her flag and strike in her name! Could there be higher death, higher purpose than that? The thrill of the nearing conflict swept through his veins, blotting out all else.

"They are moving, Pete, and we not there! O, to lie here like cowards while they!"

Pete's hand clutched his wrist. "Gawd, Marse Whit!"

He pointed before them, and the next instant had flung himself above, in front of, his master. The explosion seemed in their very ears. Then the smoke and dust cleared away. The pieces of the shell, save one, had scattered harmlessly. Pete raised himself, and fell forward on his face.

Keeping his own head low with some blind instinct of self-preservation, Whit turned the boy's slight form over.

Through that jagged tear in the breast the blood came in quick spurts, soaking the gray jacket, dripping down on the untasted corn pone, and dimming the brightness of the shining pall.

"Pete! Pete! Put your hand here. Help me. Press hard, *help me!*"

Pete's eyes, already filmy, opened and fixed themselves in unutterable love on the face above him.

"Tain't no use, Marse Whit. Hit doan hurt—much. Tell Ole Marse I done my bes'—I done my—"

The words failed, the head drooped backward.

"My God! I can't have you die so! Pete, Pete!" and with the boy in his arms Whit was on his feet, staggering, stumbling, leaping over the furrows back to the camp.

"You shan't die, Pete. I'll get you to the lines—the surgeon! We'll go home together—back to father, back!"

"Bring them together boys. I cannot separate them."

The young captain, his head bared in the moonlight, looked down on the two at his feet, clasped as they fell—the two who had died for something greater than victory or defeat.

Through the night-shielded valley gleamed the bivouac fires, lighting fitfully the shattered cannon, the mangled horses, the dying and the dead. Tomorrow would bring again the struggle, and afterwards—? He lifted his eyes. The white fingers of the moonlight lay in peace across the riven fields, and beyond, shadow and silver, were the lifted peaks of the eternal hills.

#### A BIT OF WARTIME HEROISM.

Just at this time in May, thirty-three years ago, began the attack on Port Hudson which lasted until the eighth of July, and was the scene of the wounding and death of so many of our brave boys. On the fourteenth of June a terrific attack was made upon the enemy's breastworks with little result save strewing the ground for hundreds of yards with the dead and wounded. During the following night, fatigue parties attempting to remove the wounded from the scene of carnage were frequently fired upon by the enemy.

From the Twelfth Connecticut regiment a captain, with a corporal who volunteered to assist him, started to go to the relief of one poor fellow who seemed to be suffering intensely and unable to move. As they worked along toward him they met a soldier from the Twelfth Maine returning from a similar though unsuccessful errand. Turning about, he accompanied them to the last sheltered position directly opposite the poor fellow. The captain threw off his accouterments to crawl to him with a canteen of water for which he was calling pitiously. But the soldier from Maine pulled the captain back, saying, "If any one makes the attempt it shall be me, for I am smaller than you and shall be less observed."

The two watched him with breathless anxiety until he had covered three-fourths of the distance, and they began to hope he might reach the sufferer. Then a voice from the breastworks called out, "Hallo, there! Hallo, there, I say." No answer. He simply hugged the ground. "Hallo, there! Answer, or I will shoot you." Seeing many guns leveled at him, he answered feebly, "What?" "Are you wounded?" "Yes" (feebly). "Well, what are you trying to do?" "Getting water to a wounded comrade." "Get up and give it to him and then come in here." He stood, lifted the canteen to the poor fellow's lips, gave him the stimulant he had for the purpose, then, looking about to estimate the distance back to our shelter, before he could move the voice said, "Come in here, or we'll put a hundred bullets through you." The captain sadly waved his hand as the soldier looked imploringly for aid, and advised him to go and save his life. It was his only hope. Slowly he turned and limped up the embankment, as noble and brave a sacrifice as was ever offered for a fellowman.

The next morning the wounded soldier lay cold in death on the plain. During that morning the captain lost an arm, being shot by a sharpshooter, and was carried to the rear. Long, weary months of fearful sickness ensued, during which he left the service never learning the fate of the noble fellow taken prisoner.

A short time ago the story as told by the captain was published in the *National Tribune* of Washington. Soon after its issue he received a letter from the editor asking his name and address, which were sent. A little later, to his surprise and delight, he received from a town in Wisconsin a letter, the purport of which was: "I am the prisoner of Port Hudson and am contemplating a visit East soon, and shall be glad to renew the acquaintance unexpectedly cut short on the battlefield." Delightful visits have been made of late and the thrilling experiences of that awful night vividly depicted. Surely, "truth is stranger than fiction." This is, indeed, a romance of war.

E. P. A.



## ANNUAL ASSEMBLY OF ENGLISH CONGREGATIONALISTS.

BY OUR LONDON CORRESPONDENT.

DR. BERRY ELECTED CHAIRMAN. MESSAGES TO AMERICAN BRETHREN.

The assembly in London, May 11-15, of the Congregational Union of England and Wales will certainly rank as one of the most memorable of the sixty-four annual gatherings that have been held. Questions of great moment to Congregationalists and some of vital importance to all Nonconformists have come up for consideration and been discussed with remarkable vigor, ability, fairness and good temper. Having attended every one of the meetings, I can testify that the attendance was unusually large, the interest keen at every point, and the level of the speeches above the average. The outstanding characteristic of the meetings was the intense devotion shown to the principles of Independent Nonconformity, the most resolute determination being expressed at all costs to maintain those principles at this critical period in the history of the Free Churches of England.

There is no previous nomination of chairman except such as appears in the newspapers. This year two names were thus proposed by two sets of ministers, and there was some uncertainty as to how the ballot would go. At the business meeting of representative members, which began at 5.30, it transpired that 684 votes had been recorded, a clear majority of that number being necessary to secure election. When it was announced that 496 had been given to Dr. Charles A. Berry of Wolverhampton there was a burst of prolonged applause. This honor, the highest the denomination has to bestow, is conferred upon Dr. Berry at the comparatively early age of forty-four, but the great services he has already rendered the denomination, especially in its relation to the state, fully entitle him to the distinction. His election is unanimously approved in both the religious and secular press, and much satisfaction is expressed that he was not enticed away to Brooklyn.

At the business meeting of the union the report presented by Secretary Woods stated that in view of the Venezuela dispute the committee of the union "felt specially bound to take every opportunity for strengthening and manifesting unity with the United States, with whose churches the union has always cherished intimate relations," cited the message in the interest of peace cabled to your National Council and its "prompt and affectionate response," and declared there could be no doubt that the action of Christian men on both sides of the Atlantic told powerfully in allaying irritation. Next was reported a correspondence between Dr. Hazen and Mr. Woods, referring to the second International Congregational Council to be held in Boston in June, 1899, the union committee urging that a special endeavor should be made to send an adequate representation from this country, so that England may worthily take her place in an assembly of Congregationalists from every part of the world. Attention was called to the arrangements for the laying by the American ambassador, on June 29, of the foundation stone of the John Robinson Memorial Church, towards which £3,500 has been subscribed, mention being made that a large deputation of Congregationalists would be present from America.

The year's receipts of the union, including book sales, was £15,338; about half of the balance on the year, £635, was allotted to the denominational societies, the remainder being set aside for the further development of the publishing department. In moving a resolution regretting that English railway companies persistently refuse to make the same reduction of fares to travelers to religious gatherings as are regularly made to travelers to race meetings, Rev. R. B. Brindley, Not-

tingham, instanced the more liberal policy that obtains on American railroads as worthy of imitation by British companies. Mr. Woods, who steadily grows in popularity with his brethren, having been re-elected secretary, the meeting resumed the discussion, adjourned from last year, of the report of the special committee for revision of the constitution of the union. The changes made are mostly in matters of detail, and their general effect is to strengthen the union's democratic basis. The committee is increased from seventy-two to ninety, and they are empowered to arrange for two or more provincial assemblies in the autumn. Hitherto it has been the practice to hold one autumnal assembly in a large town, and the new departure is to enable the union to visit smaller places, which could not accommodate the full tale of delegates. Lay members of the committee will in future be on the same footing as ministers in being entitled to receive from union funds their traveling expenses in attending two meetings in the year.

The next morning, Tuesday, the assembly met in the City Temple, the area being entirely occupied by delegates and the gallery filled with visitors—the largest gathering of recent years. After a devotional service came the address of the retiring chairman, Rev. J. Morlais Jones, the poet preacher of Lewisham. Taking for his keynote Browning's quaint phrase, "Wanting is What?" Mr. Jones submitted that despite our manifold progress something is missing, and devoted his address to the task of showing what is wanting. First he put the renewal of the purely religious life of the church, which will come only by prayer, private and public. Next was needed a re-statement of the truth given us to preach. Truth, said the speaker, is immortal and never changes, but the way of expressing the truth constantly varies. To build is the need of the hour, and this is what the masters in theology, Wendt, Beyschlag, "and our Dr. Fairbairn, the exponent of the best that is in us," have set themselves. In this re-statement a greater place than ever must be given to the Lord Jesus Christ; in theology or business, social or national life, he must be the center. The third need was to set the churches of many names in their right relations to one another. The union which means the amalgamation of all denominations or the absorption of all denominations in one denomination was the special proposal of the Anglican Church. "But we have no desire to return." This frank avowal was loudly applauded. "We do more brilliant service to the common church by maintaining our individuality, cultivating our special gifts and remaining where we are."

The fourth need was a re-statement of Congregationalism and a redefinition of its duties. We have a proud history, but it is growing upon us that somehow we have missed the mark—we are losing touch of the day that now is. Congregationalism in ideal is beautiful; Congregationalism as it exists is far too often of a degenerated type. It must be born again. To this end we must (1) realize its solidarity and share in the larger life of the denomination, especially by supporting struggling churches in town and country; (2) get the working man into the texture and fabric of the church—by putting him on church committees, by abolishing the unwritten law that the first qualification to be a deacon is the possession of a check-book, by modifying the pew rent system; and (3) re-establish our hold on the young. The address, which lasted a full hour and a half, was full of charm. The illustrations were particularly felicitous, the humor was delicate and natural, the spiritual tone was of the highest, the catholicity of the sentiment was all-embracing. A memorable incident occurred when, referring to the education question, the chairman said, "The battle has begun, we will fight to our last breath"; at once there was a tempest of applause.

After this "battle cry for the hour," as Dr. John Brown called it, the assembly settled down to practical work. The prospects of the Church Aid Society continue to improve, the minimum stipends of almost all ministers of aided churches having been raised to £80 and some to £100. Dr. Mackennal spoke of the need of maintaining the work of the churches in rural districts and of meeting the religious needs of growing populations. He has no faith in the cry, back to the land, regarding the drift from country to town as inevitable. But he wants to see in every village a resident Nonconformist minister to stem the tide of "rampant and advancing clericalism," and as he hopes that that may be one of the results of Free Church federation he cheerfully devotes his closing years, which he had looked forward to spend in a quiet pastorate, to that moment, though it entails the most arduous work of his life. To meet the needs of large towns the church extension committee reported in favor of a special central fund, which two brothers who jointly contributed £1,000 consider should be not less than £100,000. Dr. Barrett, our delegate to the American Triennial Council, reported his visit to that body.

On Thursday morning there was a special assembly in the Memorial Hall for the consideration of public questions. The session was made historic by Dr. Berry's outspoken words to the Irish party on their attitude to the education bill. In voting for that measure he said they deserted not only their friends but their principles, and their falsity had postponed home rule to a date which could not be guessed. "When that question comes to the front I shall vote for it, but meanwhile I will never put that question before other questions. We have waited too long; for our questions we will go first." This declaration, which was followed by a prolonged demonstration of approval, comes with all the more weight after Dr. Berry's election to the chair. Lord Rosebery is said to have been waiting for an expression of Nonconformist feeling on this point. He now has it and with unmistakable clearness. The threat of Mr. Hirst Hollowell that if the school boards are to be turned into happy hunting grounds for priests we will not pay the rate aroused similar enthusiasm. Rev. H. Storer Toms, ex-chairman of the London Union, a man not given to extravagance, suggested at a previous meeting that in this controversy it may be necessary for Nonconformists to go to prison, if they are to be true to their principles, and the suggestion has been seriously taken up by not a few.

Moving a resolution on international arbitration Dr. Rogers, who spoke with astonishing vigor, said: "Can there be any real difficulty between us and our American friends? They were here amongst us not long ago; we rejoice to think they are coming here again [applause], and I think before they come they should have this message from the Congregational Union of England and Wales, that we are resolved, come what will, whatever party be in power, however inconvenient it may be to party interests on the one side or on the other, we are determined that between our two peoples there shall be only real, lasting and blessed unity." [Loud applause.]

In the evening the young people of the denomination met for a *conversazione*, when stimulating words were addressed to them by Dr. Horton and others. On Friday morning the closing assembly was held in the Memorial Hall. Thoughtful and suggestive papers were read by Rev. Alfred Norris, Brighton, on The Paramount Theme of the Pulpit, and Rev. Edwin Joshua Dukes, Bridgwater, on The Pastor and the Young People, helpful discussion ensuing. Dr. Newman Hall, who attains his eightieth birthday May 22, took part and delivered a solemn testimony. The communion service brought a remarkable series of meetings to an impressive conclusion.

May 16.

## GEORGE ADAM SMITH IN BOSTON.

Of medium size and build, ruddy of complexion, erect and alert in posture is Professor Smith of Glasgow, who occupied the pulpit of the Old South Church in this city last Sunday, both morning and evening. A scholar of the first rank, there is little distinctively scholastic in his appearance. His is a face which one instinctively trusts as well as admires, and when it lights up, as it often does as his interest in his theme waxes strong, the ardor and insight of the prophet are discernible—the prophet of hope and cheer rather than the stern deliverer of warnings and denunciations. Certainly it is not too much to expect that one who has penetrated so far into the thought of the old Hebrew seers should draw from them something to accentuate his own message to the modern congregations that gather so willingly to hear him.

Dr. Smith read the Scriptures with singular impressiveness and his prayers were sympathetic and uplifting, the brief one before the

tion which inhere in all moral opportunities. He will shine forever, but you and I have only this life in which to find him.

Dr. Smith set forth faith as a belief in Christ's practical effectiveness for this life and for that which is to come, and pressed home with evangelistic warmth and tenderness the question of one's personal and daily relations to him.

Dr. Smith spent a portion of the current week in inspecting the scenic and historic attractions of Boston and vicinity, going thence to Canada. This is his first visit to America, and after fulfilling a lecture engagement at Chautauqua he returns in July to Scotland.

## CURRENT THOUGHT.

## AT HOME.

Henry Norman, the British journalist, famous especially for his notable service rendered to the *London Chronicle* in connection with the recent diplomatic complication between our Department of State and the British Foreign Office, who was summoned to London from the Balkans and sent post haste to Washington, writes in the *June Scribner* on the political and social conditions in the Balkans. He says it is difficult, for many reasons, to write of Turkey today, because her political position is so uncertain "that the prophecy of today may be outdated by the fact of tomorrow." "Today Russia is guiding the sultan's hand, but this will not be for long, and on the very day I am writing I learn of a secret attempt he is making to secure in a measure England's good will once more. His effort will be in vain; no British statesman will ever again dare to propose the support of Turkey." He predicts that whenever the flame of war shall spring up in Europe the Balkans will catch fire.

President Hyde of Bowdoin College, in the same magazine, in a series of imaginary letters written by an American college student of today to his sister, father and mother, very clearly sets forth the mental and spiritual development of one who as a Freshman fails to get much out of the college church; as a Sophomore feels that Mill and Spencer, Huxley and Tyndall ought to be better authorities on the rules in the game of life than the "ingenious priests who enlivened the monotony of exile by drawing up an ideal code and attributed it to Moses"; as a Junior acknowledges Jesus Christ as Lord and Master, yet does not find the essence of his spirit and teaching either in traditional theology or conventional Christianity; and as a Senior announces that he has gone back to the Y. M. C. A., that he intends to connect himself actively with the church, that the cry "Back to Jesus" in religion is as foolish as "Back to Phidias in art," or "Back to Homer in poetry," and that he recognizes the church as "the organized expression of the life of the Spirit of God in the heart of humanity" and a spiritual necessity, which he can no more ignore in his efforts to serve God and his fellowmen than he could reasonably think of shouldering his musket and marching across the fields on his own account against an invading army.

Rev. Dr. J. G. Merrill, editor of the *Christian Mirror*, says that a wide observation of the life of several of our theological seminaries has made strong the conviction that they are beset with many perils, four of which he names: 1. The professors in our seminaries seem to regard themselves as the owners of the institutions which employ them and resent, very decidedly, any attempt to interfere with their imagined rights. 2. The narrowness of the world of men with whom they come in contact. No personal knowledge of the way nineteen-twentieths of humanity live tends to result in a type of mental and spiritual life that falls out of sympathy with the gospel of him who was a man among men. 3. The preponderance of the intellectual over

the practical and spiritual forces in personal Christian life. 4. Lack of unity of aim or, to put the case more strongly or more truthfully, the presence of discord in the faculties of the institutions.

*The Churchman*, commenting on the suspension of Mr. Fuller from the ministry (since made deposition by Mr. Fuller's request) by Bishop Lawrence of Massachusetts, says: "It is a singular fact that the church in her canons deals only with marriage after divorce. She does not forbid divorce. It is an omission which ought to be remedied at the earliest moment. Christ himself forbade divorce, save for the cause of adultery. Certainly the church should do the same; should hand down and maintain and defend this teaching and this law of her Master. She should withhold her fellowship and privileges not only from those who are married contrary to God's law, but also from those who are divorced contrary to God's law."

*The Herald of Gospel Liberty* (Christian) says of the sect which it represents, and with which Congregationalists are asked to formally unite: "The Christians are not necessarily Congregational in form of government. We merely happen to be so, because of our free origin. Some of our churches almost seem to be Presbyterian, the official boards having such dominant power. If a conference of the Methodist Episcopal Church, retaining its Episcopal form of government, were to apply for admission to our American Christian Convention, it would undoubtedly be received without regard to its government, if it would thenceforth take only the name Christian, and make Christian character its only test of fellowship. That is, we do not denominationally emphasize form of church government, but character. . . . The Christians cannot be tied to any one form of government, any more than to any one dogma. Christian character is our sole test of fellowship."

## ABROAD.

*The British Weekly*, commenting on Rev. C. H. Hamlin's recent article in our columns, *Bicycles and Electric Cars versus Sunday*, says: "A point which the writer does not suggest is that churches might do more in organizing Saturday afternoon cycling excursions. Cycling clubs are carried on with much success at several London churches, and these are noticeable for the large numbers of young men who attend them. The pastor who cares for the healthy recreation of his young people during the week will not find that they desert him on Sunday."

*The Friend* (Honolulu) detects a "conspicuous development within the Congregational churches" (of the United States) of what it believes to be a "most grave and serious departure from sound teaching in respect to the cardinal doctrine of Christ's expiatory sacrifice for sin." The root and source of "this deplorable error," it says, "seems to be in a lack of deep sense of the evil of sin."

It is somewhat surprising, though none the less gratifying, to find a Frenchman, M. Filon, writing in the *Journal des Débats*, defending Puritanism and saying: "Democracy can give us Puritanism, not the Biblical Puritanism of an elder day, but a sort of philosophical and scientific Puritanism. And of all forms of the religious spirit it is that which most readily separates itself from dogma. It does not find dogma necessary for its existence. Equality in happiness is a chimera, but equality in abnegation, in renouncement, in sacrifice, is always possible. If the great efforts which Puritanism demands of man will not conquer paradise on earth for him, they will at least mitigate some of the sufferings of the best souls on earth. And so I ask myself," concludes our ingenious French philosopher, "if that is not what is meant when it is said that more than any other a republican form of government owes its existence, its very subsistence, to individual virtue?"



morning sermon having a special pertinence to its position: "O thou who hast lifted us by prayer and praise unto the secret of thy presence speak unto us through thy own word, so that through all the working week we may still hear thy voice and gladly obey it."

Dr. Smith uses a manuscript but his delivery is exceptionally free and effective. He has a resonant, well modulated and decidedly agreeable voice. The literary charm and finish of his sermons were in accord with their intellectual and spiritual forcefulness, the simplicity and energy of style which characterize his books being manifest. He termed his morning text "a little song in the book of Numbers" [21: 16], employed by the drawers of water to lighten their toil, and from it he went on to point out the religiousness of common life. We shall print the sermon in full in an early issue.

The evening sermon started from the text, "While ye have the light, believe in the light that ye may become sons of light." It was characteristic, said the preacher, of Christ in comparing himself to the light to refer always to its practical usefulness. The analogy between the physical and the spiritual day was dwelt upon, the point being made that the night comes not merely to afford rest to the weary body, but to give intensity to life and a sense of the immediateness of duty. So the night becomes not only the liberator of the slave but the taskmaster of the free. Character has but a short summer in which to ripen. Man has a moral today but an irrevocable yesterday. Jesus is the great opportunity of life, but even he shares the qualities of definiteness and limita-



## The Home

### DECORATION DAY.

Alas! the graves which no man names or knows;  
Uncounted graves, which never can be found;  
Graves of the precious "missing," where no sound  
Of tender weeping will be heard, where goes  
No loving step of kindred. O, how flows  
And yearns our thought to them! . . .

But nature knows her wilderness;  
There are no "missing" in her numbered ways.  
In her great heart is no forgetfulness.  
Each grave she keeps she will adorn, caress,  
We cannot lay such wreaths as summer lays,  
And all her days are Decoration Days.

—H. H.

A recent short story by Octave Thanet purports to have been written by a father for his little son, in order that the knowledge of his father's mistakes and subsequent atonement for them and of his mother's steadfast courage may have its effect on the boy's life as he grows old enough to appreciate such confidence. It is a great pity that something of this kind cannot be done for all children. Such records might also prove a wholesome restraint to the parents, but, be that as it may, we lose some of the strongest elements of patriotism through ignorance of the lives of our ancestors, commonplace though they were. Memorial Day brings to comparatively few the thrill of personal connection with the heroism of a generation ago. But there is hardly a family in whose annals there are not instances of rugged endurance, resistance to wrong, or a noble lack of self-interest that left its mark. These may not be significant enough to furnish material for the historian, but they form an inheritance of which no child should be deprived. Honest pride in family traditions cannot but strengthen the love for the fatherland. The Jewish nation should teach us the wonderful influence of such training.

### VEXATIOUS CHILDREN.\*

BY JOHN WATSON, M. A., D. D. (IAN MACLAREN).

Parents at times make a pretty pretense of indifference, but they are all aware that their satisfaction in life is bound up with the well-doing of their children. One would like to get the ear of children and suggest to them how much their parents' life—which means peace, hope, faith and joy—depends on their conduct, in speech and deed, in manner and bearing. If young people could only put themselves in their parents' place and imagine, wonderful things would follow. Some idler, who will not work from motives of fear or respect or ambition, might be spurred by love, if only to save his mother from reproach. Some thoughtless, selfish girl might deny herself whims and pleasures to bring satisfaction to the hearts of her people. Some young man might bear himself with a little more respect, and even condescend to give occasional information about his movements, if he had any idea of his father's feelings on certain occasions. Parents are kept at a distance, are denied proper confidence, have their convictions, wishes, tastes, if you please foibles, disregarded, look in vain for signs of affection and gratitude, have their just pride in their children humiliated, not because the children are bad or cruel, but only because it does not occur to them that, although they consider themselves independent of the old folks, the old folks are continually, willingly, pathetically

dependent on them for what is more than living, or rather what is the heart of all living—for love.

Parents ought, however, to be sensible, charging themselves with the remembrance that youth is a stage in life that calls for much patience and tolerance. It may rather be taken as a process in the creation of character during which the wine is apt to be frothy and unpalatable. Persons about twenty—up or down—are often intoxicated with the first draught of life, and are neither what they were nor what they will be. They are hasty in their judgments, positive in their opinions, worshippers of idols, impatient of restraint, ashamed of old-fashioned ways, raised above the domestic affections and wiser than all the ancients. They will threaten to leave home to become writers, artists, teachers, or something not defined, only misty and grand. Their political, social and religious views may be amazing. This mightiness ought not, however, to be taken too seriously or made a cause of quarrel between parents and children. This is sowing wild oats after a harmless fashion, and the willful sower may be allowed some freedom without fear. His heart is sound, although his head be—for the moment—turned, and in a year or two he will laugh at himself openly. Do not let us call it vice, and lie awake of nights because our children, like other young animals, champ the bit and toss their heads and threaten to run away, when, with all their strength in them, they are first harnessed to the duties of life.

With years will come understanding and self-restraint; with years will reappear the homely duties and simple ways that were for a little despised, and forty-nine will settle down to honest work and filial piety. It may not be so with the fiftieth, and there shall be the heartbreak. In his ill-omened life the gayety and irresponsibility of youth deepen into insolence, idleness, viciousness and utter shamelessness. For a time his faults are excused; then they are covered; at last they are flagrant, so that the world knows what has befallen this home. Somewhere in a distant colony a son is living as in the far country, carrying beneath his degradation the traces of culture and religion. No acquaintance speaks of him to his people; his name is never mentioned in the home; all traces of him are removed; his mother alone pities and prays for him. His history is written, for those who can read, in his mother's face, in his father's humiliation. This is the secret chapter in many a family history; this is the black sorrow in many an English home, beside which worldly losses and bereavement are nothing.

The tragedy of prodigalism is often very perplexing and contradictory. One can easily find some home within his knowledge where a son received no training in religion, saw no example of piety, was brought up under no restraint. Yet, without a single aid to high living, he grows up dutiful, thoughtful, reverent, a lad any father would be well-satisfied to call his son. By the laws of heredity and environment he ought to be a prodigal, but he is not; neither is he a Pharisee. He would be a very creditable product for a religious home. One can also lay his hand on some other home, where a son has been born in the line of faith, has been reared in an atmosphere of godliness, has been led into the paths of righteousness by a mother's influ-

ence, a father's authority. Yet, with everything in his favor, he breaks loose and sins grievously before man and God. He was expected to sustain the traditions of his house, and he might have been the son of a prodigate. It is nonsense to say that the children of religious people, as a rule, turn out bad, and the children of irreligious people good; but Providence in many cases does seem to play at cross purposes with laws.

Prodigal is too strong a word to describe a large number of children who are, however, a constant trial to their parents. They are bad-tempered, sullen, disobliging in the home, or they are frivolous, light-headed, unstable, or they are extravagant, wasteful, luxurious, or they are deceitful, unreliable, scheming. Sons will not fall into their father's plans, although they be most just and reasonable, daughters will form unfortunate attachments, which can only prove disastrous and which the wider wisdom of older people would have prevented. It is one of the cruellest ironies of life that a man should spend the best years of his life in hard, self-denying, successful work to make a home for his family, such as neither he nor his people before him enjoyed, and that it should be made miserable for him by the disobedience, self-will and impracticableness of his children, that a man should amass wealth, every penny of which is a sign of industry and integrity, and that he should see it become an instrument of mischief—supporting incompetent sons in idleness and making his daughter a gilded bait for mean-spirited fortune hunters. The possibilities of joy and sorrow within a family are known only to God.

Given the best of children, there must be, from time to time, some vexation to the heads of the house, and one good of this discipline is to send them back on early days. Were we ourselves always docile, considerate, affectionate, understanding? Did we never try the patience of our elders? Did we never disappoint them? Did we never grieve them? We enter into their feelings now, when it is too late to ask their forgiveness, but not too late to be penitent. Nothing becomes men and women like genuine regret for the errors of the past. It fosters in us humility, tenderness and mercy. Prodigalism in children has often produced sainthood in parents.

Does not our pain also give us an insight into the heart of the Eternal Father, whose children we all are and whom we have all grieved? When we read our own feelings, then we have the faint shadow of his whose love is ever wounded, whose patience ever waits, whose hope never fails. Between the earthly parents with their prodigals and the Heavenly Father with his there springs up a certain real sympathy, a certain community of thought. Both have suffered, both have made sacrifices, both have their reward in the future, both believe in the final victory of love. And our faint and despairing faith is caught up, established and crowned in him who watcheth, and will not cease to watch, till, from the whole-some misery of the far country in this world, or in that which is to come, the last of the prodigal children returns home.

"He whistled as he went for want of thought." Of course it was a boy. You wouldn't find a girl whistling for want of thought. No; she wouldn't whistle. She'd talk.—*Indianapolis Journal.*

\* Copyright, 1896, by John Watson.

## THE ONLY EQUINE SURVIVOR OF THE LATE WAR.

BY REV. JAMES L. HILL, D. D.

Since Bell Mosby died two years ago last March, full of years and honors, a single representative of the equine race—more solitary than Robinson Crusoe upon his island—remains a cynosure of the nation's eyes. He will march next to the band and flag in the procession of the John Braden Post, G. A. R., upon Memorial Day, and, if life is graciously lengthened out, will participate in the grand reunion and national encampment at St. Paul next September. If the custom of earlier Memorial Days is continued, he will wear on his back a robe of state inscribed on one side with the legend, "I am forty-one years old and am the only one left." On the opposite side would appear the statement, "Captured in 1864, served in Company C, 16th Pennsylvania Cavalry."

His age is reckoned "according to his mouth" at the time he was taken from the enemy, and his name is Ned. General Sheridan's horse Rienzi, or Winchester, as he was always called after

He seemed to the whole great army to say, "I have brought you Sheridan all the way from Winchester town to save the day."

was accounted venerable when at half of Ned's age; dying in 1878, he stood aside "as natural as life" in the Military Institute Museum on Governor's Island. Unlike Rienzi, who was presented to Sheridan when made colonel by a Michigan regiment, old Ned was originally rebel. His owner was shot from his back in Gen. Jubal Early's raid on Washington in 1864.

At night, after the fight, any Union soldier who had lost his mount was supplied with a horse captured from the Confederates, and Ned was thus given to Mr. B. F. Crawford, a sergeant of ordnance, who travels in the same car with him when he journeys and cares for him when at home in a village northeast of Erie, called itself North East. Old Ned is now a thorough-paced Unionist. He is unqualifiedly reconstructed. So far from being a Jack o' both sides, he seems to have lamented his youthful vagaries, although observers imagine that he is uncommonly excited by the rendition of Dixie—such is the lingering power of early associations.

At the close of the war Mr. Crawford left Washington on Ned's back and rode him to Harrisburg. There he bought a sulky, and, putting Ned between the thills, they, rejoicing in the dawn of peace, made their easier way to a home that Ned has distinguished by his presence, where he is regarded as a piece of public property, and where he is pointed out every day as the most prominent resident. This contraband when captured was a bright black, but now,

with advancing years, has grown grizzled; indeed, most of the hair on his head has become white. His saddle marks are strikingly noticeable and he, like many another contraband, shows the scars of his burden-bearing. No Roentgen rays are required to discover the more prominent portions of his anatomy. In his early life he "scorned delights and lived laborious days," but he is now treated like a pensioner. His life is a reminiscence. Having fought in the greatest army that ever marched to martial music, and for the best government that ever enlisted equine valor, he is thought to have earned four quarts of carrots three times each day and two quarts of bran.

He was at the Grand Army reunion at Pittsburg, but while his patriotic feelings are still intense his bodily constitution declines to endure the old-time strain and it was feared that this Napoleon of horses would end his career with the glories of that high day. At Louisville, out of re-

tieth of May in the festival of flowers. Garlands of roses make up his caparison. Even the children seem indisposed to wait until this veteran is dead before they show their appreciation of his services to the Union cause. In his Morgan blood there seems to be a strong infusion of old-fashioned star-spangled-bannered Americanism and he is very sensitive upon matters that touch its expression. In all parades, having participated in them so often, he very properly insists on marching next to the music. Once it is said that for more pomp two veterans were detailed to lead him. At this he kicked and withdrew. Overtures were made to him but the fun-loving animal manifested his humorous propensities and having freed himself, enjoying his inalienable right to liberty and the pursuit of happiness, shaped his course for a detour through the historic town. Presently the veterans and old Ned, who is distinguished for his horse-sense—or, perhaps more properly, old Ned and the veterans—adopted a

different scheme.

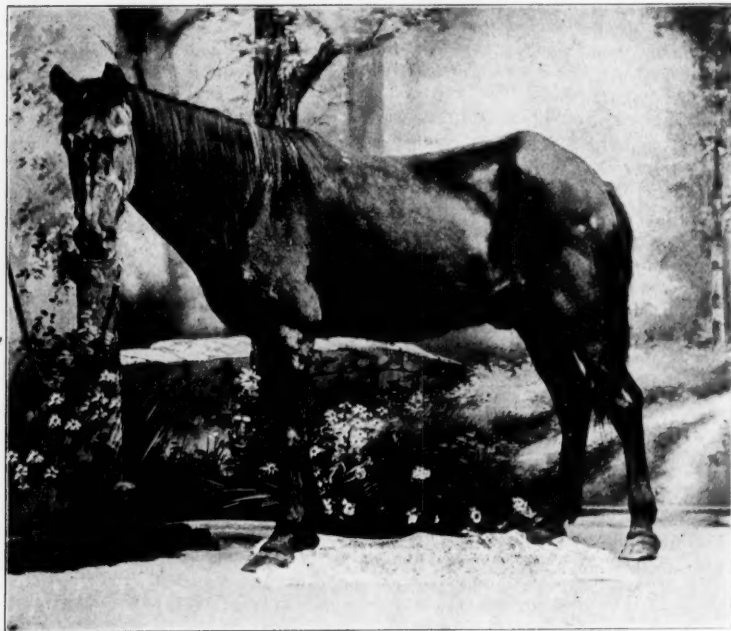
When they, unaccompanied by him, returned to the ranks, the instant the band struck up, old Ned, so jealous of position, fell in behind the musicians and tramped peacefully to the graveyard, and as he progressed was far and away ahead of anything else in the procession as the chief factor in the demonstration.

But his dimmed vision and gloomy deafness, suggesting that the doors are being shut in the street, and his trembling limbs, to say nothing of the blind staggers by which he was attacked about a month ago, although not as severe as those from which he suffered

a year ago, still remind us that the shadows of the end have already begun to appear.

Oft am I by comrades told,  
Poor old Ned, thou growest old.

The very appearance of age is calculated to soften our hearts and to call forth our respect. No other picture happens to inflame my own imagination like that which will ere long be exhibited to a grateful and reunited republic. The last survivor of the Civil War, old, bent and gray, but tenderly cherished by a generation unacquainted with the Rebellion except by history, will stand to say: "I feel like one who treads some banquet hall deserted. My comrades have all gone down to their windowless homes." What pathos, what a compression of memories and suggestion will inhere in that one man whom God alone will elect to stand in that position of solitariness. Those who can enter the Grand Army of the Republic are a set number. They must have enlisted and been discharged from the United States service in the days of the late war. As elimination proceeds the diminishing ranks cannot be



spect to his years and infirmities, he was carried on a float, which was highly decorated and which everywhere received an ovation. As between the most eloquent orator of the country, as an attraction at a Grand Army reunion and old Ned, recognized everywhere by soldiers as the sole survivor of his race in the war, a claim that his owner says is undisputed, it is about "horse and horse." When at this Southern city a squad of Early's men from whom Ned was captured saw him, they threw up their hats in ecstasy and rushed up to touch the gallant steed. At his stable he was visited by thousands of Unionists, Confederates, women and children, many of whom desired a hair from his tail as a relic of the war. He was present last year at the unveiling of the monument commemorating the great railroad wreck at Ashtabula where the winning voice of P. P. Bliss was hushed to earth forever.

If the veterans of the Grand Army have any hobby it is old Ned. He is the chief figure in civic and patriotic processions. Old as he is his equine excellency does not feel himself in the wrong place on the thir-



recruited, and thus some boy now living is destined to behold the last man, who will stand a solitary link bridging a newborn nation to a glorious past.

## AFIELD WITH YOUNG NATURALISTS.

THE BLUE VIOLET.

BY MRS. S. J. BUCKLIN.

Great poets and naturalists have lived near to nature's heart. We read of whole days passed by distinguished men in company with brooks and birds. Observe, think, reason, young naturalists, if we are to roam the fields together. Observe nature in her various moods. Ruskin says she never does things twice alike. Learn to distinguish plants by their leaves, birds by their songs, clouds by their shape, and trees by their bark and habit of growth. Note also the season. Compare it year by year. Were the anemones in bloom earlier this year than last year? Do birds return at a certain date, be the weather cold or warm?

Remember, then, that May 10, 1896, Flora's procession was well under way, marching in regular order to the music of the bird band, Robert O'Lincoln leader, and Robin Redbreast first cornet. On it comes, an ever increasing troop of spring beauties that entrance the eye.

Proud pied April, dressed in all his trim,  
Hath put a spirit of youth in everything.

April has been in a good humor this year. Smiles have been more abundant than tears and the "showers that bring May flowers" have been rare. Within six weeks certain flowers have sprung into life, bloomed and died. Already willows, elms and maples are in seed; hyacinths, cowslips, bloodroot and trailing arbutus have passed away. The law, "dying thou shalt die," holds in vegetable as in animal life. From the moment of birth death begins, and the life that now is leads daily to the life that is to come. Every flying seed holds a promise of new life and reproduction goes on continually.

Today, May 14, apple trees are in full bloom. The fields and meadows are bright with flowers. Botanists are deep in the work of filling their herbariums, and the source from which they gather is rich. More than forty varieties of flowers are now in bloom. From such a wealth of subjects it is difficult to select a flower peculiar to May. Every one knows the violet and every one loves it, but not every one knows that botanists distinguish 300 species of this simple little flower, which dwells in both temperate and tropical climes. Because of the delight of two bright city lads who roamed afield with the writer, this shall be the flower we will talk about. How their bright eyes sparkled when I pointed out a hillside blue with violets! Down on their knees fell the silent worshipers and began to pick the sweet blossoms, regardless of a torrid sun beating down upon them. Bob O'Lincoln, intoxicated with his own hilarity, poured a flood of melody from a blossoming apple tree. The soft west breeze danced merrily with every newborn leaf.

All the broad leaves over me,  
Clapped their little hands in glee,  
With one continuous sound.

The common blue or field violet belongs to the genus *Viola*. A distinguished member of this family is the English sweet-scented violet, cultivated extensively in this country in greenhouses and much

prized for its fragrance. The language of the blue violet is love and many a wooer delicately shows his affection by a bunch of English violets. The pansy, too, expresses "happy thoughts," or in bolder language, "I think of thee," and its name, from the French "*pensée*," comes from the drooping habit of the flower which suggests thoughtfulness. Burroughs heads his list of thirty fragrant wild flowers and shrubs common in New England and New York with *Viola blanda*, the sweet-scented white violet, a denizen of our fields and meadows, speaking of modesty.

Side by side with the ever welcome dandelion, that "copies in gold upon the green expanse the stars of the midnight sky," appears *Viola cucullata*, opening its flower by the wayside or on dry hills almost as soon as the fresh grass starts and whose stem at first is too short to satisfy the picker. Spring showers and sunshine encourage it to bolder growth and when May is well advanced it rivals in beauty its relatives in the woods and meadows. Wood's botany names fifteen species of violets belonging to the north temperate zone, including the yellow *Viola rotundifolia* found in woodland from New England to Tennessee.

*Viola sagittata*, the "arrow leaved" violet, is an early bloomer distinguished from *Viola cucullata* by the shape of its leaves. *Viola pedata*, or the bird's-foot violet, is a large, beautiful variety growing on hillsides, or in hilly woods, or on sandy waysides throughout New England. The petals are a pale blue, white at the base, without the purple shade seen in the field violet and are beardless and smooth. It blooms early in May before the common violet is out of bloom.

It is needless to speak of *Viola tricolor*, the pansy heart's-ease—the gardener's triumph over the "johnny-jump up" of our grandmothers' gardens. As a garden flower its laughing face is almost beyond compare in the cheery satisfaction one gains from a continued acquaintance. The art of the florist has brought it to a state approaching perfection in size, shape, color and vigor of growth. It is a universal favorite—the "ladies' delight," the *boutonnère* of the gay gallant, the comfort of the afflicted. It rejoices in cool weather. Our note-book records a friend who picked from her open air pansy bed, Jan. 14, 1892, one hundred and forty buds and blossoms after the snow melted.

Violet is one of the seven primary colors, red and blue combined. We read of violet wood, obtained in Guiana and used for turning, and of a violet shell, a mollusk of the genus *Ianthina*, having a shell of a fine violet-blue color, and of violet stones found upon high mountains, which, being covered with what is called violet moss, emit an odor like that of violets, which is long retained and increased by moistening them. The flower known as the "dog's tooth violet," yellow *Erythronium*, has no connection with *Violaceæ*, but belongs to the lily family. Lastly, we find in shops the candied violet, a confection of high value which seems a desecration of the modest little flower.

The roots of nearly all *Violaceæ* possess emetic qualities. While many species are cultivated for the beauty of their flowers, others are used in the preparation of medicine, and ipecac is said to be partly the product of a Brazilian species of *Ionidium*.

## Closet and Altar

What Christ's prayer was all true prayers must be. You must pray with the great prayer in sight.

The more our soul's life really hangs on Christ's life as its Saviour and continual friend, the more real becomes to us the unquenched life of those who have gone from us to be with him.—*Phillips Brooks*.

We must make time to be alone with God. The closet and the shut door are indispensable. We must escape the din of the world to become accustomed to the accents of the still, small voice. Like David we must sit before the Lord. Happy are they who have an observatory in their heart-house to which they can often retire beneath the great heart of eternity, turning their telescopes to the mighty constellations that burn beyond life's fever, and reaching regions where the breath of human applause or censure cannot follow.—*F. B. Meyer*.

Unto the glory of thy holy name,  
Eternal God! whom I both love and fear,  
Here bear I witness that I never came  
Before thy throne and found thee loath to hear,

But ever ready with an open ear.  
And though sometimes thou seem'st thy face  
to hide

As one that hath his love withdrawn from me,

'Tis that my faith may to the full be tried,  
And I thereby may only better see  
How weak I am when not upheld by thee.

Is it at all unreasonable to suppose that the contemplation of God will yield us greater, more precious results than the consideration of anything or of everything in this world that he has made? You are wrapt in the study of mineralogy or botany or conchology; and have no time to spare for the cultivation of your acquaintance with God. . . . You, my friend, have a great dread of being found imperfectly acquainted with a certain literature and think nothing of devoting whole nights to the acquisition of it; but your conscience is visited by no painful sense of your defective knowledge of him from whom is every good gift. Indifference and ignorance are here indissolubly linked as are also knowledge and thirst for knowledge. "Then we shall know if we follow on to know the Lord."—*George Bowen*.

Never can we be so glad in anything that concerns ourselves only as in yielding our desires to God's perfect will.

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men, we acknowledge and bewail our manifold sins and wickedness which we from time to time most grievously have committed by thought, word and deed against thy divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us. Have mercy upon us, have mercy upon us most merciful Father; for thy Son, our Lord Jesus Christ's sake forgive us all that is past, and grant that we may ever hereafter serve and please thee in newness of life to the honor and glory of thy name, through Jesus Christ our Lord. Amen.

## Mothers in Council.

### THE HOME AND THE SUNDAY SCHOOL.

The modern home expects altogether too much of the Sunday school. The business of the Sunday school is to welcome its scholars, to group them in classes, to provide intelligent and faithful teachers and to enrich, in such ways as it can, its exercise of worship and instruction. The business of the home is to provide the scholars, to prepare them with a knowledge of the lesson and so to supplement the instruction of the school that they shall come to recognize the value of it for the cultivation of the religious life. And the average home calmly turns over its business to the hard-working school and then wonders that it isn't done more successfully.

If Martin and Maria and the rest object to going to Sunday school today the home says, "Well, you needn't go if you don't feel like it, but it does seem strange that they can't make it so attractive that you would like to go." When Eric, who never thinks of studying a lesson, and Eva, who yawns or whippers through the session, show a deplorable ignorance of primary Bible facts the home complains, "It is too bad that they don't get teachers who can teach." And when Kenneth and Kate grow up without any love for the Bible or any interest in the Christian life the home sighs, "I can't see why my children should be so indifferent to religion. I'm sure they've been to Sunday school ever since they were big enough to walk there."

We want no blind partisanship of the Sunday school. It has its weaknesses, sometimes its faults. Its teaching is not always in accord with the most approved principles of pedagogy or an accurate knowledge of the lesson. There come occasionally misfits of teachers and classes. And a dull routine will be tedious in a Sunday school class as anywhere. Beyond doubt the Bible school is capable of improvement. But I want to say with every ounce of emphasis I can put into the saying of it that the greatest weakness of the Sunday school today is the weak support it gets from the home.

The home asks for religious education from the Sunday school with the same confidence that it demands a secular education from the public school, and yet refuses to the one all the aids it grants the other. If a word be said about dropping a Sunday school pupil into a lower class as a penalty for non-attendance or failure in the lessons, the home immediately protests: "That is out of the question. It is all I can do to get the children to attend now. You must not require anything of them. You must just make it as pleasant as you can, and we'll hope they will keep on coming and by and by get more interested." Or if the proposal be to grade the school upon the basis of Bible knowledge rather than the accidents of age or size or acquaintance, the cry goes up: "But it will never do to separate Tryphena and Tryphosa. They will leave the school if they cannot sit side by side. My children like to be in the class with those they go with outside." And when the appeal is made for parents to study the lessons with their children, to come into the school with them, the home throws up its hands at the impossibility. "Why, I have all I can do to get the children dressed and off without going with them, and as for studying the lesson I'm sure I don't know where I could find another minute for that. It seems to me that the teachers ought to inspire interest enough in their work to make the scholars enthusiastic."

Yes, to be sure, but what teacher in a public school, however bright and intelligent, would accomplish much with a class of average boys and girls if there were no rules as to attendance and attainment, no right to require anything and no power to separate the ignorant from the intelligent, and the idle from the earnest? And how forlorn and helpless would that teacher be who, stripped of these

reliances, found, moreover, that there was no strong influence at home to determine whether the scholar should be regular in attendance, to see that the lessons were studied, to express interest, to render help in those home studies and in every way to exalt the importance of the education the school had to furnish! If the home insisted that the public school should have but one rule, "let the scholar do as he pleases," what courage and alertness would be left in the teachers, and what results could be fairly expected? Could we look for anything more than comes from similar treatment of the Sunday school when, after a dozen or more years of such whimsey and indolent passing through its departments, one graduates to the exercise of his attainments, strong in the knowledge that in some one of the gospels is recorded the Sermon on the Mount, containing Beatitudes which he cannot repeat, that were uttered by One who fulfilled prophecies which he does not remember and could not find to save his soul?

But the home says to all this: "I am afraid that if I insist on attendance and study, and require the children to be as particular about the Sunday school as the day school, I shall create a prejudice against the Bible, and even against the church and religion, which may be lifelong." There is a possible danger here, especially with certain temperaments. But surely the danger of prejudicing children against the Sunday school by requiring them to be faithful to it is overestimated. For the most part the risk is slight if these habits are taught early and if there be the same kindly, reasonable and patient effort to show the need of Bible knowledge that is expended when there is restiveness under the discipline of the day school. If the entire home studies the lesson in loving family fashion, if the Sunday school includes parents and children, and if its exercises and interests are talked of, honored and encouraged in the home, there need be little doubt but that love can exercise the same constraint here that avails in other duties of life.

And there is a counter danger in the lack of such practical honoring of the Sunday school which is far more portentous, and which the home ought not to overlook. If there is plenty of time to get the children ready for a party, time enough, too, to work up the subject for the weekly club, and to take in every good lecture and concert; if there is determination to see that the children are trained for business and society; if close and directive watch is kept of their growth in knowledge and gracefulness; but, withal, Bible knowledge and soul culture are left to the accidents of impulse and convenience, it does not take an over-bright child to conclude that the home considers some things as absolutely important, and that the knowledge of the sacred Scriptures is not one of them.

If the Sunday school is to do its business

well, the home must do its business well. If the Sunday school is to raise its standard of work and accomplishment, the home must raise its idea of the Sunday school and of Bible study. When the home studies the lesson, gets informed and so interested in it, the school will feel the impetus. When the teacher finds himself judged, not by some curious and irrelevant question put for a "poser," but by the clear knowledge of the passage under review and by the presence of scholars ready for its intelligent discussion, he certainly will be spurred to better preparation and teaching. We shall get in all our classes some worthy knowledge of this historic revelation in God's Word.

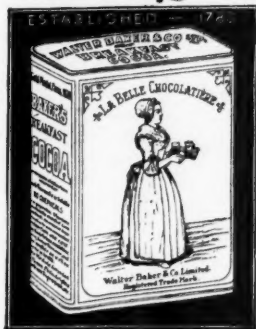
REV. W. E. STRONG.

Ease of manner must be gained early in life if it is to be genuine and not an affectation. Sensitive little ones readily become self-conscious and awkward if they are teased about their appearance and peculiarities. So we should be careful to avoid fixing their mind upon any defect and not criticise them too much. Gracefulness is largely a matter of confidence, and to make a child timid and fearful of giving offense in whatever he says or does is to place him at a disadvantage all his life.—*Childhood.*

Make new friends, but keep the old:  
Those are silver, these are gold.  
New-made friendships, like new wine,  
Age will mellow and refine.  
Friendships that have stood the test—  
Time and change—are surely best;  
Brow may wrinkle, hair grow gray,  
Friendship never knows decay.



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## The Conversation Corner.

**DEAR GIRLS AND BOYS:** Here are a few more names of new members which I think I will give you. The first must be one of the youngest on our list, for she prints her letter out in capital letters, and a capital letter it is!

WINTHROP, MASS.

DEAR MR. MARTIN: MR. T—SAID YOU WOULD SEND ME A CERTIFICATE. I LIKED YOUR SERMON ABOUT THE FIVE BOYS.

Thank you, Marion. Editors who preach occasionally in the paper like to know their hearers' opinions just as much as Mr. T. or any other regular preachers! If I were a pastor I think I should be more pleased with what children thought of my sermons than with the comments of all the wise grown up folks in the congregation. What a beautiful place you live in! I remember spending a Sabbath there on the breezy shore eighteen years ago on the Sunday that you will read this, but there was no (Congregational) church there then—I am glad you have one now.

EASTHAMPTON, MASS.

Dear Mr. Martin: I am six years old and I want to be a Cornerer. I have two white mice. We had two in Africa. ANNIE H.

I should think that in Africa the mice would be black!

REDLANDS, CAL.

Dear Mr. Martin: Thank you for the picture of Pomiuk. He looks like a very funny little boy, and very happy, because he is smiling so in both pictures. The scrap-book came safely. I like it very much. Redlands is a very nice place. I would like to have you come here because we have plenty of room. It is pretty warm out here so you will not get any cold out here as they do in Boston. My grandfather will be very glad to have you come. Your loving little friend, EDWIN L.

And I would like very much to come and see your wonderful scenery, enjoy your fine climate and call upon the many Corner children in California, and I hope to do so in the future, if—!

The usual saying is, "From Maine to California"; the alphabetical order of our letters reverses the trip.

AUGUSTA, ME.

Dear Mr. Martin: I would like very much to belong to the Cornerers. I wanted a picture of Pomiuk very much when mamma read the Cornerers' page to me tonight. I will send you — cents. I earned most all of it by drinking milk. I don't like it at all.

FLORENCE L.

To me that would be a most delightful way of earning money!

ANDOVER, MASS.

Dear Mr. Martin: I have been a Cornerer since Christmas. Some of the Cornerers may like to know how to make a tent. I was reading the other day in the "Seven Little Sisters" how Miss Andrews made one. I made one by the open fire. I took a clothes horse and turned it upside down and covered it with a rug. I inclose — cents for Pomiuk, which I earned myself.

ALLAN MCC.

How? By eating bread and milk? I should think that a tent on a horse's back might run away! But it is time to have tents out in the open air now, instead of by the open fire. I saw one today pitched not far from my home and a lot of boys around it.

NEWINGTON, CT.

Dear Mr. Martin: I want to be a Cornerer. I am seven years old, and my papa lets me write on the typewriter. My papa read me about the white cats and told me of a white cat he had when he was a boy. This cat went away when the scarlet fever was in the house. And they thought he was dead. But when the sickness was all gone the cat came back. He had been gone many weeks. And was fat and sleek. I have four little sisters. Their names are Ruth, Miriam and Sarah. We have

not named the baby. Which do you think is the prettiest name, Lois or Rachel?

Your little friend, PAUL M.

They are both pretty names, much to be preferred to the soft and silly names that poor little children sometimes have to bear. I see that Cruden's Concordance says that Lois means *better*. If that is so, then that is the better name! (But ask your father if that is true.) On the other hand, St. Paul's Lois was an aged grandmother—would that be appropriate in your case? The Bible Rachel was a "beautiful" girl, which of course applies to your little sister. It is too great a responsibility you place upon me!

LA CROSSE, WIS.

Dear Mr. Martin: May I be a Corner boy? I am eight years old. I would like a picture of Pomiuk. I send you a picture of Sheppie and I. Your little friend, ALFRED M.

Thanks for "Sheppie and I." He looks as though he was taking faithful care of "I." I have letters too from Edith M. of Ohio and Mildred M. of Wisconsin.

As Memorial Day comes about the time you will read this, I will print a letter about war times:

WEST TISBURY, MASS.

Mr. Martin; Dear Sir: An old Cornerer was stirred by your reference in the Corner of April 2 to the "rustic chapel" of Meade's Station, for I had the pleasure of helping to build it. I wonder if your young readers know how we made it. We first dug a trench three feet deep, then secured and split a lot of logs about a foot through and set them up in the trench, side by side, and covered with a tent cloth. The seats were simply rough boards. The beautiful pulpit and the vestibule, surmounted with a steeple, were made mostly by a Prussian, I think, an officer of the 12th New York Battery.

I had the pleasure of preaching a dedication sermon there, Jan. 15, 1865, and the next Sunday of holding a communion service. Seventeen States and fourteen denominations were represented. How eyes moistened with tears and hearts went up in praise as thus, in the scenes of war, we kept the feast of peace!

H. P.

Yes, I remember about that dedication Sunday at "the rustic chapel." (I was not there, but heard a good sermon at City Point from Mr. Patrick of West Newton.) Two or three weeks later, I was "up front" and remember Mr. Moody coming in from the battle-field of Hatcher's Run full of earnest talk of what he had seen, and brother Farrington of Maine with his "coffee-wagon." After visiting Fort Sedgwick (the soldiers had another name for it), I spent a long evening at the Christian Commission quarters at Meade's Station. There was a wonderful prayer meeting in that same chapel, the subject being the 91st Psalm, and afterward a good talk with this very Mr. "H. P." of Martha's Vineyard, although he has doubtless forgotten all about it. Good old Deacon Field of Charlemont was there, too, and we heard the thick flying shells before we reached home that night.

Since I began this memorial reminiscence I have opened the following letter:

READVILLE, MASS.

Dear Mr. Martin: Can any of the Cornerers tell me where I can find the poem written to Secretary Stanton by Miles O'Reilly during his imprisonment in war times, beginning:

Och, now, Mr. Stanton, our great god of war?

I saw it in a paper at the time, but have never been able to procure it.

L. C. D.

I have other of O'Reilly's patriotic verses, but not that one. But doubtless some old scrap-book will have it.

Mr. Martin

### CORNER SCRAP-BOOK.

**Something About Ice.** It may be a singular time now to think about ice (except in lemonade), but today's paper says that there are great quantities of it in the North Atlantic, which no doubt accounts for the icy winds of a few days ago. (I write two weeks before you read, remember.) Dr. Grenfell spoke of "heavy ice" in his sealing experience, and our St. John's stamp correspondent writes of a great blockade of it on the eastern Newfoundland coast. I have just clipped a short article on ice, and I will give you a few facts for your scrap-books. It is the army rule that two-inch ice will bear up a man, or properly spaced infantry; four-inch ice will carry a man on horseback; six-inch ice heavy field guns; eight-inch ice a battery of artillery; ten inch ice a whole army. Railroad tracks are run with heavy cars in the winter over fifteen-inch ice. When floating, eleven-twelfths of ice is under water. Boys would do well to make a note of the "army rule," so that if they try to march next winter on one inch of ice they may expect to be twelve-twelfths under water!

**Light in a New Place.** Not on a bicycle, but on a gun. *The Army and Navy Journal* says that a "luminous foresight" has been patented in England. It is a little incandescent lamp run by a simple battery concealed in the stock, which, mounted at the muzzle of the gun, enables the shooter to aim more closely.

**Light for a Club.** Not a society club, but a policeman's club. This is a Western invention. A hollow head at the end of the club contains a magnesium pencil and other chemicals. When the holder wants a light he presses a spring which forces out the pencil and ignites it, so that he has a strong, bright light. Very few of our readers, I presume, are or wish to be soldiers or policemen, but it is interesting to notice how the mind of the Anglo-Saxon man seeks out many inventions.

**Scales.** That same mind has recently produced scales which are triumphs of mechanism. They are so nicely adjusted that, if two pieces of paper of equal weight are placed in them and an autograph written in pencil on one of them, the other side will ascend, the needle indicating a weight to the ten-millionth of a pound. A signature of nine letters weighed the fifteenth thousandth five hundredth part of an ounce, troy.

**Trees.** I think if I were a boy I would write at this season of leaves and blossoms a composition about trees—very old trees, very large trees, historic trees. A cypress in Lombardy is said to be the oldest cypress, and probably the oldest tree, in the world. There is a tradition that it was planted in the year of the birth of Jesus. Francis I. of France, when defeated at Pavia, in his despair struck at the tree with his sword, and Napoleon turned his great Simplon road from a straight line so as to avoid harming the tree. An eminent German forester says that pines in Bohemia and in Norway have reached the age of 750 years. A famous oak in Bavaria (at Aschaffenburg) is 410 years old. I have heard of a pine in Shrewsbury ninety-two feet high and fifteen feet in circumference, midway of its trunk. Do any of our correspondents there know its age? Have I not read of a tree in Worcester County that is in the exact geographical center of the State? The London *Little Folks* has a picture of ancient Saxon children dancing around an apple tree on New Year's Eve, singing this song:

Stand fast, bear well top,  
Pray God send us a howling crop;  
Every twig, apples big;  
Every bough, apples snow;  
Hats full, caps full,  
Full quarter, sacks full.

L. N. M

## The Sunday School

LESSON FOR JUNE 7.

Luke 22: 24-37.

### WARNING TO THE DISCIPLES.

BY REV. A. E. DUNNING, D. D.

All the members of Christ's kingdom belong to his royal family. That conviction took possession of the disciples and has given a peculiar character to the teaching of the Christian Church. The song of the redeemed, which has found its way into all Christian hymnology, is that Jesus Christ "has made us kings and priests unto God." His promise to all his disciples is, "To him that overcometh will I grant to sit with me in my throne." But those who with him were founders of his kingdom strangely misconceived his purpose. At the very time when he took the first step in its visible organization by instituting the Lord's Supper as the sign of union between him and them, they disputed with each other for the place of highest honor in the new kingdom. This want of appreciation of his mission, which would have discouraged any merely human leader, he made an opportunity to communicate truth which might have made no impression on them but for its fitness to the things then in their mind. He used their contention as a background, set over against it pictures of what the kings of the nations were, of what he would have his disciples be and of what he was. He stated:

I. *What constitutes the kingly spirit in his kingdom* [vs. 25-27]? The disciples' idea of greatness was power to compel others to serve them. That was the popular idea. To the common mind this was not only the greatness of might but of right. The idea belongs with it that a king can do no wrong. The kings of the Gentiles exercised their lordship by making the people serve them, and they were called benefactors for doing it. The time is not yet wholly past when it is thought to be a virtue for a man high in office or great in genius to use common people for his own pleasure.

One of the most striking proofs of the divinity of Jesus Christ is that he reversed this generally accepted theory of right and the theory which he originated is conquering the world. Then he who compelled the most people to serve himself was accounted greatest. Today the ideal of multitudes is nearest approached by him who does the most valuable service for the greatest number. This was no mere theory with Jesus. He illustrated it in his own life which culminated in the sacrifice of himself on the cross for the salvation of the world. He illustrated it in that hour before his disciples by reminding them that he was their acknowledged Lord, then taking the place of a servant among them at the table, and thus making that office of highest dignity. He even took on himself the most menial service of bathing their feet [John 13: 1-6]. Having done this he was content to leave these seed thoughts to grow, clustered round the first events in the history of his kingdom. As his divine kingship should rise into supremacy in the minds of men the truth which made it divine would also rise and expand into power.

II. *What constitutes kingship in Christ's kingdom* [vs. 28-30]? To him his kingdom was his Father's gift to his only begotten Son. That gift he proposed to share with his disciples, "I appoint unto you a kingdom," he said, "even as my Father appointed unto me." They were to have a real dignity and authority in this present life. "Ye shall sit on thrones judging the twelve tribes." They were not then able to understand the nature of the kingship he bestowed on them. They were able only to receive a primary lesson in royalty. We can understand it better. We know that to possess the truth and live by it and to use such life to bring men into the image of Christ is to exercise kingly power—the power which will finally be supreme in the world.

III. *The discipline which fits men for kingship in his kingdom* [vs. 31-37]. Christ showed them that this discipline includes:

1. Enduring temptation. They had been loyal to him in his temptations [v. 28]. He would reward them with a share in the fruits of his victory. But they could enjoy it only through conquering temptations themselves. Such a victory they could win through strength that he would impart to them. Peter was the leader of the twelve. Therefore Christ addressed him by name. But he was not then fitted for the position he assumed. Therefore Christ addressed him as Simon, the name he bore before he became a disciple. Passionate, impulsive natures like Peter's possess the best elements of leadership when they have stood the test of discipline. They are capable of making their possessors mighty either for good or evil. Therefore the king of evil selects such for his severest assaults. He was about to put Simon through such a sifting process that even though he were true wheat the fierce wind of temptation would almost blow him away.

2 Christ's prayer for deliverance for the tempted Satan desired all these disciples. Jesus prayed for them all and each one by name. He singled out Peter and addressed him that he might know, and that we may know, that no one's peculiar temperament or especial need escapes the notice of our abiding intercessor.

3. The occasions of severest temptations. The scenes and events of that night had intensified the disciples' love for Jesus till they were ready to face death with him and for him. So said Peter and so said they all [Mark 14: 31]. Then when they were most confident, when their emotions were at their height, their overthrow was at hand. Before the next morning dawned they would all have forsaken him. When we are nearest to Christ temptation may be most powerful. When our spiritual natures are excited by heavenly visions they may be most liable to be swept away by passion. But Christ knew that this peril threatened Peter and guarded him, therefore, the more tenderly. The strength of temptation is itself an appeal to our deliverer.

4. The experience of self-dependence. The disciples would not grow into spiritual manhood so long as Christ was visibly present to make their decisions for them. It was expedient for them that he should go away. He reminded them that he had once sent them on a mission with a promise to look after all their temporal wants, and he made them testify that he had kept his promise. He then told them that he was about to send them on a longer service with far greater responsibility. They were to learn to exercise their authority in his kingdom when he, through his death on the cross, had founded the kingdom, and through his ascension had opened it to all believers. As the wise parent lays on his children increasing responsibility, withdrawing, even before they desire it, his direction of the minute affairs of their lives in order that they may learn to exercise authority over themselves, so Christ sends his disciples into life's battles with seen and unseen foes, compelling them to decide for themselves difficult questions on which their eternal destinies seem to depend. Yet they fight an enemy which he has overcome for them, they are guarded in their warfare through his unceasing intercession and they are safe because they are his.

### THE CHURCH PRAYER MEETING.

Topic, May 31-June 6. Keeping the Lord's Day. John 20: 19-23; Acts 20: 7; 1 Cor. 16: 2; Rev. 1: 10, 11.

What does it mean to us? How is it related to the Jewish Sabbath? What use of it pleases Christ? What is its value to the state and to the laboring classes?

(See prayer meeting editorial.)



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## PROGRESS OF THE KINGDOM.

## OUR OWN WORK.

**Protestants and Gregorians Fellowship.** Gregorians and Protestants have evidently been drawn together by fellowship in suffering. Letters from the Harpoot district in Eastern Turkey report an extraordinary event in the history of Turkish missions. On the first Sunday in April the Protestant Christians were invited to hold a communion service in the Gregorian church at Mezereh, three miles from Harpoot. The building was crowded, hundreds being turned away for lack of room, and in the congregation were many who had been afflicted by the recent massacres, as well as several teachers and pastors from neighboring communities. The service of song was divided between the Gregorians and Protestants; then the Protestant pastor received fifteen new members into his church and preached an evangelical sermon. After an address by Dr. Barnum the Protestant service was closed, but the people were requested to remain, and the Gregorian priest made a friendly and gracious speech, expressing joy in the fraternal spirit which characterized the meeting and thanking the American missionaries for bringing a new faith and an open Bible as well as for their relief work among the suffering Armenians. Other addresses followed from both Protestants and Gregorians before the remarkable service was brought to an end. Such a mingling of the two sects would have been impossible a few years ago and would have been considered a pollution to the old church.

**Secret of Turkish Resentment.** The Constantinople correspondent of *The London Daily News*, in a discriminating communication regarding missionaries in Turkey, points out two reasons for the resentment against them manifested by the Turkish Government. This writer declares that no fault can be found with the American Board missionaries, whom he characterizes as centers of light through Asia Minor and whose influence any civilized government ought to welcome, on the ground that they mingle in politics or that they attempt to make converts among Moslems. The real secret of the Turk's animosity is that he instinctively recognizes that the education given by the missionaries places the Christians at an advantage in trade and even in agriculture, enabling thousands of Armenians to become comparatively prosperous. The agents of the government feel also that these missions, with their schools and colleges, their hospitals, their medical men and trained nurses, are symbols of the advance of civilization upon Western lines. The immediate cause for the outbreak against missions the English correspondent traces to the fact that the missionaries, Protestant and Catholic alike, have been largely instrumental in throwing light upon events in Armenia during the past two years and could not be prevented from telling the truth, so they are necessarily obnoxious to the government.

## THE WORLD AROUND.

**A Missionary Decorated.** The emperor of China has conferred upon Dr. B. C. Atterbury, a medical missionary of the Presbyterian Board, the Imperial Order of the Double Dragon, second degree, a distinction which it is believed has never before been vouchsafed to any foreigner, excepting, perhaps, upon the ruler of some friendly power. This honor is a recognition on the part of the emperor of the American physician's services in connection with the Red Cross Society during the late war and of the successful efforts of Dr. Atterbury in advancing medical and surgical science in the empire. His services as a physician have been frequently in demand at the imperial palace, and when Prince Li Hung Chang set out on his journey to Russia to attend the coronation of the czar Dr. Atterbury was invited to accompany him as his medical adviser, but declined the honor.

**After the War in Madagascar.** It is a cause for sincere gratitude that the political upheaval in Madagascar has been attended with so little disaster to missionary activities. Even in the midst of the war there was little interruption of regular work, and churches and schools at the capital were closed but a few days. Of course, adjustment to the conditions of French occupation will be necessary on the part of the L. M. S. agents, and already new difficulties have arisen since the return of the Roman Catholic workers. Many of the Malagasy have been led to believe that they must now become Romanists since the French have conquered the country, for it is generally thought that "French" is synonymous with "Catholic" and "English" with "Protestant." "It is not to be wondered at," writes a missionary from Antananarivo, "that with ignorant and timid people the dominant idea is not which is the true religion, but which is to be the stronger? Great efforts are being made by the Catholics to get hold of the children from our schools and the young people from our congregations. Our brethren in the southern province are feeling this already and also our Norwegian friends in central Madagascar."

The arrival of Messrs. Lauga and Kruger of the Paris Missionary Society was timely and will do much to prove that there are Frenchmen who are also Protestants. The two delegates have been visiting the stations of the L. M. S., and have instituted a French Protestant service in Antananarivo for the officers, soldiers and others belonging to the Reformed Church, which is attended by the resident general, M. Laroche. That Madagascar will gain much in the line of material advancement by the French occupation is freely admitted. The authorities are trying to promote justice and religious equality. The L. M. S. missionaries agree that on the whole there are many cheering features in the new order of things, and are ready to work heartily with those now in power in the island to promote in every way the well-being of the Malagasy.

**Work Imperiled in Persia.** The future of the Presbyterian Board of Missions in Persia is even more problematical than that of the American Board in Turkey. To the American missionaries the shah's death comes as a real calamity. At no time in the sixty years of the mission have its agents been free from Mohammedan persecution or danger of assassination, and now, deprived of the protection of Nasr-ed-Dine, their situation is more insecure than ever. In event of two dangers which threaten Persia—civil war or Russian occupation—the lives and property of missionaries would be endangered, or they would be compelled to abandon their enterprise. The most important stations at present are at Teheran, Tabriz and Hamadan where the work is among the Armenians, and at Oroomiah among the Nestorians. This oldest station extends its operations as far as Mosul in Turkey, and takes in all of Kurdistan. The gospel is preached at seventy places each Sunday, to nearly 4,000 persons, nine-tenths of whom are in Persia. There are about sixty native Nestorian preachers beside the American missionaries. Among the important Christian institutions whose work is now imperiled are the Oroomiah Hospital and the College, which has theological, medical, college, industrial and preparatory departments; Fiske Seminary for girls, with normal, seminary, preparatory, primary and kindergarten departments; seventy eight village schools in Persia and twenty-three in Turkey. These institutions have no less than 2,353 pupils under instruction, of which 756 are girls.

**Radically Different Methods.** Rev. E. H. Jones of Sendai, Japan, severely criticises, in *The Missionary Review of the World* for May, Mr. L. D. Wishard's book, *A New Program of Missions*, which has been widely read and received with much favor. Mr. Wishard's plan is to "convert the colleges of foreign

mission lands into strongholds and distributing centers of Christianity; make them academies of the church militant to train leaders for the present crusade of evangelization." Mr. Jones thinks it a mistake to regard the Christianization of the world as largely a matter of men and money, and emphasizes the value of the old method of simply preaching the gospel, relying upon the Holy Spirit. His objection is, "Not that we would not have educated men to give themselves body and soul to the Spirit, as Paul did, but that we can organize an army of educated men—so many men to so many heathen so many years—and then rub our hands with satisfaction at the idea." As an illustration of the futility of such plans, Mr. Jones points to the Doshisha and to the Meiji Gakuin, the great Presbyterian Christian college in Tokyo, both of which are failing to provide preachers for the pressing work of evangelizing the masses. Instead of spreading Christianity by means of the higher educated classes, his advice is: "Let us look to God more expectingly for his Spirit to stir up the rank and file of the native Christians. From this revival preachers will naturally be evolved. When we find they have a mind to work, when they feel, 'Woe is me if I preach not the gospel,' help them to get for themselves an adequate intellectual preparation."

## Y. P. S. O. E.

## PRAYER MEETING.

BY REV. ISAAC O. RANKIN.

*Topic, June 7-13. The Grace of Humility.*  
Mark 9: 33-37; John 13: 1-17.

Some of the disciples wanted to be first in the kingdom of their Master, and seem to have thought much about it and disputed about the places of authority which they were to fill. Perhaps John and James had often hinted their desires before their mother came to Jesus and asked point blank that they might sit the one on the right hand and the other on the left in the kingdom.

Jesus answered them, not by forbidding their desire or discouraging their ambition, but by showing them what greatness in the kingdom really meant. They were thinking of authority, and he chooses a little child, who only rules the hearts of men by love. They were considering how they might control others and be obeyed by them, and Jesus takes a towel and girds himself and undertakes the lowest service, the menial service of a slave in the houses of the rich, to show them that true authority is authority to forget what the world calls dignity in ministering to the need of others.

None of the twelve could ever think of greatness after Jesus was gone from them without remembering the little child nestling in his arms in happy content, or feeling the touch of Christ's hands upon their feet as he bent before them in his humility and cleaned them of the dust of the street.

If this is the meaning of greatness and authority—if to be chief is to be as a little child, and to be first is to serve—there is no need to check or destroy ambition. The more ambitious a young man is the more service he will be ready to bring to those who need. It is safe to make the most of self, when self is to be used for others, but not till then.

A servile humility, always really thinking of self, such as Dickens pictured in Uriah Heap, is really a sort of pride. Even a genuine humility, which treats every gift as a trust and makes the most of it that it may be of the most use to others, may sometimes look like pride. But the test and rule is simple, and cannot easily or long be overlooked or mistaken. Real humility is Christlike, because like Christ it comes not to be ministered unto but to minister, and when it receives is thinking how it may serve.

*Parallel verses:* Luke 18: 10-17; Matt. 20: 20-28; 23: 1-12; Ps. 131; Phil. 2: 3-13; Eph. 4: 1-3.

## Literature

## BOOK REVIEWS.

*Life and Letters of Oliver Wendell Holmes*, by John T. Morse, Jr. In one or two respects Mr. Morse had an extremely difficult subject to handle in this book. In the first place Dr. Holmes, more than most authors, had already given the world a transcription of himself in his published works. It is the frank egoism of the Autocrat which makes its charm, and the same is true of practically every book which bears the name of Dr. Holmes. Even the life of Emerson, as Mr. Morse confesses, was anticipated more with a view to the biographer's opinions than of any hope of a deeper insight into Emerson's life and thought. When, therefore, Dr. Holmes's own life came to be written, his biographer found that there was practically nothing to be added to the picture which his subject had given of himself.

A few extremely interesting letters to close personal friends like Motley, Lowell, Mrs. Stowe and others, a more elaborate study of ancestry than Holmes himself had ever cared to make, a bit of fun and a touch of pathos added here and there to the treasured store, and some fuller statement of religious experiences and opinions—these constitute the chief additions to knowledge afforded by two carefully and lovingly written volumes.

Another difficulty was the almost complete absence of incident from the life to be depicted. In a very real sense the Boston State House was its center and, except for the early medical study in Paris and the brief tours connected with it, and the visit to England in old age, it was all spent in Massachusetts, and most of it in Boston or on the shores of Cape Ann. Holmes was no agitator, took little and belated share in the great public movements of his time, had but one purely intellectual conviction for which he was willing to labor and take risks and that was destructive and not constructive, began life as an aristocrat, with a somewhat narrow aristocratic contempt for common people, and appeared in public chiefly as the laureate of social gatherings in his own university and social circle. Here are no elements of a popular hero, and yet a popular hero he came to be and, in the special work of destruction to which he gave himself, he was at once the most brilliant and successful workman of his time, and the very egotism of his character and the narrow provincialism of his life were determining factors in his success.

He had that rare and priceless combination of wit and pathos which comes so seldom and holds such easy sway over men's hearts when it comes. He grew out of scorn into sympathy. He held fast to reverence while he attacked, with stroke on stroke of wit and irony, what seemed to him the inhumanities of a false conception of religion. He held the power of banter as light and graceful as that of a girl who teases her bashful lover and he could lead men up to heights of serious thought and fixed resolve. The wonder was not so much that a man should have arisen to write the *One-Hoss Shay*, but that he who wrote the *One-Hoss Shay* could also have written *The Chambered Nautilus* and "O love divine that stooped to share."

Before all other things Dr. Holmes was interested in heredity and perhaps in his own ancestral history he might have found

the explanation of this human sympathy wider than his environment, the sense of quiet humor from his Dutch progenitors, the wit and reverence from the old Massachusetts blood, the clear brain and cool logic from his Connecticut father.

Religiously the embers of controversy which still burn in this volume are of little interest to us. Dr. Holmes rebelled too feverishly against the beliefs of his fathers ever to sympathetically understand them. For much of the work he did we have no regrets, but the problems he suggested are to be solved by methods different from those he knew or used in his controversial days. On this point the autobiographical bits which come at the beginning of Mr. Morse's book are not pleasant reading, they are too much like an old-fashioned polemical Unitarian sermon, but the letters to Mrs. Stowe which contain the most positive statement of opinions and belief are interesting and valuable.

If the book does not give us as much that is new of its subject as we would like we recognize that it is because "the Autocrat" had already in many books revealed himself so fully, and we are grateful for what is forthcoming. Mr. Morse, with the exception of a very few obtrusions of personal tastes and opinions, has done his work sympathetically and well. [Houghton, Mifflin & Co. 2 vols. \$4.00.]

## ESSAYS AND SKETCHES.

The mere announcement of a new book by Bradford Torrey brings delight to a host of nature lovers. If the title of this, *Spring Notes from Tennessee*, should be a disappointment to any New Englander who prefers to read about his own fields and woods, we are sure the feeling will be only momentary. He will be interested to know how our familiar summer birds occupy themselves on May days in Tennessee, as well as to be at home with some distinctively southern species. Many of these notes were taken on historic battlefields, making vivid the contrast between the horrors of those bloody days of '63, which names like Missionary Ridge, Chickamauga and Lookout Mountain recall to us, and the peace and quiet of the present. It is well to have all evidence of the conflict covered with grass and flowers, and the music of warblers and chickadees replace the roar of cannon and the groans of the wounded and dying. Mr. Torrey has a happy faculty of making us see what he sees, and of giving us characteristic glimpses of the people and their mode of life, while he tells of the birds to which his time was chiefly devoted. [Houghton, Mifflin & Co. \$1.25.]

*Renaissance Fancies and Studies* by Vernon Lee. Mr. Lee's book ends with a valedictory from which we learn that he thinks his activity as student and writer closed and he writes the name of Walter Pater at the end of it, as in an earlier book he had written it in dedication at the beginning. Like Pater he is a student of the past and especially of the art and literature of the Renaissance, which he too approaches with the calm and reverence of spirit which alone promise great results. The first and longest essay in the book, on *The Love of the Saints*, is full of the results of thought and observation, perhaps the most original part of it being that relating to the reform of life which Francis of Assisi brought into the church in substituting joy for the terror of the earlier ages. The sketch of the influence of a prevailing Manicheism on

the art of the earlier builders of Italian churches is very fresh and suggestive. Students of art, of human life and of church history will find much to interest them in this part of the book. [G. P. Putnam's Sons. \$1.25.]

*Little Idyls of the Big World*, by W. D. McCracken. These are glimpses of foreign lands by a thoughtful American with very observing eyes. They suggest more problems than they solve, but in this are only true to the great sphinx—life. They will help to make the story of our own time vivid and distinct to many readers. [Joseph Knight Company. 75 cents.]

*The Works of Friedrich Nietzsche*, edited by Alexander Tille, translated by Thomas Common, Vol. XI. This is the initial volume of the English edition of Nietzsche's works. "But one drift of thought pervades them all," says the editor. "Physiology as the criterion of value of whatever is human, whether called art, culture, or religion. Physiology as the sole arbiter on what is great and what is small, what is good and what is bad. Physiology as the sole standard by which the facts of history and the phenomena of our time may be tried, and by which they have to be tried and to receive the verdict on the great issue: decline, or ascent?" Taking Herr Nietzsche at his editor's word, tested by the contents of this volume, we find ourselves agreeing with Nordau that he is one of the "degenerates" and express our opinion without waiting for the other ten volumes. The book belongs to the sphere of intellectual pathology. [Macmillan & Co. \$2.00.]

## POLITICS AND ECONOMICS.

*The Nature of the State*, by W. W. Willoughby. The sub-title well describes this book as a study in political philosophy, which department is distinguished at the outset from sociology, economics, etc. The scope of the work is an investigation of the origin, nature, powers and aims of the state. Among the multitude of books on similar topics that have been put forth in recent years this is one of the few to be carefully studied; it may be classed with Bluntschli's *Theory of the State*, and Burgess's *Political Science* (both which it often cites), also with Giddings's *Principles of Sociology*, which did not appear in time to be cited.

The author is a lecturer at Johns Hopkins University. His extensive range of reading, in French and German as well as English authorities, is apparent throughout the book. Equally so is his independent judgment; in fact, his philosophy of the state seems to accord exactly with that of no one else.

The primary essential element of the state he holds to be a simple feeling in a given sum of individuals, which creates community and mutuality of interest. But he regards it equally essential that this feeling find expression in the erection of a common governing authority. Yet the state is not here confounded with the government, back of which it stands and under which it lies. The state endures through all changes of the government. The sovereignty of the state is indivisible and inalienable; that of a weak state is as absolute as that of a strong one.

Chapter 7, on the Nature of Law, and chapter 8, on Analytical Jurisprudence, we have found especially interesting. The logic of the book is much superior to the style. This last is heavy, inelegant and



often incorrect; for example, the sentence ending on the middle of page 102 asserts the contrary of what is meant. These faults should be corrected in the later editions which we hope will be called for. [Macmillan. \$3.00.]

*State Railroad Control*, by F. H. Dixon. This is perhaps the most important contribution to railroad literature since Charles Francis Adams's book: *Railroads, Their Origin and Problems*. Its method is largely historical, massing the teachings of experience upon the conclusion that (owing to difference of locality, etc.) no single method of governmental control of transportation can furnish a general panacea, but that the most practical results would ensue from a union of State commissions with direct national supervision. The facts cited are certainly striking and may well give pause to the *laissez faire* school of economists. Prof. Henry C. Adams furnishes an introduction. [T. Y. Crowell & Co. \$1.75.]

To those who can follow it the history of taxation is as interesting as a novel and in variety of experience hardly anywhere more varied and suggestive than in the brief record of our own Government. In *Taxation and Taxes in the United States under the Internal Revenue System*, Frederick C. Howe has given us an interesting and useful history of this side of governmental activity which illustrates at once the strength and weakness of our methods of taxation. It shows how our untrained Secretaries of the Treasury have groped their way to great results, and, on the other hand, that there are great reserves of taxable wealth which may be drawn upon in a national emergency. The book is hardly written up to date, as it takes no account of the recent decisions of the Supreme Court interpreting the direct tax clauses of the Constitution, and of the consequent abortive experiment of the income tax established by the last Congress, and it is grievously crippled by the absence of an index—an omission which seems to us quite incomprehensible in a book of this character. [Thomas Y. Crowell & Co. \$1.75.]

A compact and well-indexed *Handbook on Currency and Wealth* has been prepared by George B. Waldron, statistical editor of *The Voice*. It is bound in limp cloth with rounded corners for the pocket and contains useful tables and diagrams illustrating its topic. [Funk & Wagnalls Co. 50 cents.]

#### STORIES.

*Cinderella and Other Stories*, by Richard Harding Davis. There are five stories in this well-made book, and the title story is in the familiar Van Bibber vein. The Editor's Story is clever and no doubt true—it ought to be if it is not—and the Reporter who Made Himself King is admirable fooling. There is a touch of human nature throughout, which brings the author's narrative skill and humor to a very high point of literary art. [Charles Scribner's Sons. \$1.00.]

*Out of Town*, with illustrations by Rose Emmet Sherwood, as its title-page reads, leaves us a little in doubt as to whether author and illustrator are one, but inclines us to that belief from the harmony between the story and the pleasing pictures that at once embellish and explain it. A young Englishman is won by the charms of a fair American, who lives with her married sister in a suburban town, and their love affair is the *raison d'être* for a bright little story of everyday life, in a family of ordi-

nary occupations, habits, tastes and conversation. There is a piquant quality in the character of the descriptions that has its charm, and a novelty in the make-up of the book, its chapters being divided by a page blank but for two or three words, making each seem like a new story. [Harper & Bros. \$1.25.]

The well-worn theme of an innocent man placed in an unfortunate position, implicating him as chief actor in a dreadful crime, is the basis of the story of *A Ruthless Avenger*, by Mrs. Conney. His escape and the devotion of years of his life to bringing the real criminal to justice form a readable and interesting tale. [J. B. Lippincott Co. \$1.00.]

*A Gentleman's Gentleman*, by Max Pemberton, is the record of the life of a *chevalier d'industrie*, presumably written by his valet, wherein he alternately succeeds and fails in questionable practices, always, however, escaping punishment for his misdeeds. One of the characters tells a fantastic story of his own experience, showing great power of imagination in the author. There are likewise accounts of an opium den in Paris, and a fearful duel fought in Russia by an old-time code, probably not wholly imaginative, but wholly appalling. [Harper & Bros. \$1.25.]

A fair young maiden displaying a childish aptitude for tears, but a great amount of strength in concealing her identity as child of a man guilty of enormous frauds and a refugee from justice, is heroine of *A Rogue's Daughter*, by Adeline Sergeant. The story is of a class dealing with results of a secret, hidden through fear, when openness was the only honorable course, disaster following from lack of fair dealing. [Frederick A. Stokes Company. \$1.00.]

*The Captured Cunarder*, An Episode of the Atlantic, by William H. Rideing. This is a bright story—a dream of what might be accomplished by an Irish revolutionary party in the way of revenge for Ireland's wrongs if the events could happen in the right order to the right sort of leaders. Granted its premises the book is well and naturally carried out to the end, and is very entertaining. [Copeland & Day. 75 cents.]

*The Light That Lies*, by Cockburn Harvey, is a puerile attempt at wit in recording the flirtations of an engaged man with several married women. The literary form is quite as weak and faulty as the subject matter, and a perusal of the book is sheer waste of time. [J. B. Lippincott Co. 75 cents.]

#### FRENCH AND GERMAN.

French texts recently received for school and college use are: *Victor Hugo, Les Misérables*, abridged, with introduction and notes, by Prof. F. C. de Sumichrast of Harvard. This takes the masterpiece of the greatest of modern French writers and makes it available by careful selection and excision for school use. It will prove, we hope, an introduction to the book itself. The editor's introduction is brief and good. [Ginn & Co. \$1.10.]—*Le Chirurgien de Marine* par Emile Souvestre, edited by Arthur H. Solial of Chicago, is a dramatic and interesting story and has been edited carefully and provided with full notes and vocabulary. [Maynard, Merrill & Co. 20 cents.]—*Le Chien de Brisquet* and other stories, edited for school use by L. C. Syma. These are brief and easy stories by seven different authors, giving variety of modern French style, and provided with a vocabulary. [American Book Co. 35 cents.]—

*La Tâche du Petit Pierre* par Jeanne Malret (Madame Charles Bigot), arranged for reading classes by Edith Healy. This popular and charming story for children was crowned by the French Academy. The work of the reader is made as easy as possible in order to allow the individuality of the teacher free play. Questions and answers for practice follow each chapter and there is a full vocabulary. [American Book Co. 35 cents.]

German texts are: *Wissenschaftliche Vorträge* von Emil Du Bois-Raymond, edited with introduction and notes by James Howard Gore of Columbian University. It is a good thought to employ a specimen of the best modern scientific German as a text-book for advanced students, and these lectures of Prof. Du Bois-Raymond are admirably adapted to the purpose. The work of editing seems to be very well done. [Ginn & Co. 55 cents.]—*Immensee*, by Theodor Storm, edited by H. S. Beraford-Webb. This is a well-printed edition of a famous and delightful little book carefully adapted by grammatical and explanatory helps to the use of beginners. [Maynard, Merrill & Co. 40 cents.]—*Legends of German Heroes of the Middle Ages*, by Prof. Johannes Schrammen, edited by A. R. Lechner. This is an elementary adaptation from the epic traditions of the Germanic peoples, the *Nibelungen Lied*, Roland Sage, Dietrich von Bern and Gudrun. It perhaps carries American children rather far afield, but might be made very interesting by a skillful teacher. [Maynard, Merrill & Co. 40 cents.]—*Fritz auf Ferien* von "Hans Arnold," edited by A. W. Spanhoofd. This bright story of a German boy's holiday seems well adapted for use in teaching simple colloquial German. It is carefully edited and beautifully printed. [D. C. Heath. 20 cents.]

#### MISCELLANEOUS.

Mr. William Willard Howard has prepared a little book which he calls the *Horrors of Armenia*, the Story of an Eye-Witness. Speaking with the experience of nearly a year and a half of personal observation and investigation, Mr. Howard's words are weighty, and as he is not a missionary, perhaps he may get a hearing in prejudiced quarters. We hope the book may have a wide reading and help to rouse an indignation which shall compel our sluggish Government to consider the question of the safety of Americans in Turkey a pressing one, and the rebuke of Turkish cruelty within the proper field of diplomacy. The book is sold for the benefit of the Armenian relief fund. [Armenian Relief Association: New York. 10 cents.]

Another and larger book on the same topic is *Turkey and the Armenian Atrocities*, by Rev. Edwin Munsell Bliss. Dr. Bliss has had the assistance of Cyrus Hamlin, Professor Grosvenor of Amherst, Dr. Labaree and others, and the introduction is by Frances E. Willard. He has made a book which is full of interesting information in regard to Turkey and its government and people. He surveys the field with the skill of adequate knowledge and points out both the necessity and the difficulties of reform. As a handbook of the history and present condition of the Orient, and of the forces at work for change both of good and evil, the book is to be highly commended, and the illustrations are well-selected and clearly printed photo-engravings of places and people which will be very helpful to the reader. [Hubbard Pub-

ishing Co. and George M. Smith & Co. Boston. \$1.50.]

Miss Agnes McAllister tells in a simple, informal way the story of her six years' work on the Kroo Coast at the Garraway station of Bishop Taylor's Liberian Mission in *A Lone Woman in Africa*. The book contains interesting pictures of native character and customs, but one cannot help wishing that the author had written more about missionary activities and given less space to her bill of fare and other trifling details of her daily life. [Hunt & Eaton. \$1.00.]

#### NOTES.

— It is said that Mr. Rudyard Kipling means to take up his residence in England.

— Mr. Swinburne's new poem, soon to be issued by the Scribners, is a modernization of Sir Thomas Mallory's *Balen*.

— It is proposed to celebrate the 400th anniversary of the birth of Melancthon next February at his birthplace, Brettin in Baden.

— The *Literary Digest* says that Gladstone has written such a vast number of letters during his life that his autographs bring only sixpence in the English market.

— In the excavations of the American School on the site of Corinth the ancient city has been found at a considerable depth below the surface, and already some interesting discoveries have been made.

— The *Critic*, in commenting upon two stories written by Count Tolstol's son and namesake, is unkind enough to say that they "incline us more than ever to the belief that genius occasionally skips one generation."

— The plan to preserve a part of Lowell's Elmwood estate as a park is making progress, but the money to complete the purchase must be secured by June 15. Cambridge is to be congratulated on the probable success of the plan.

— Mr. Blackmore, in a letter published in the *New York Tribune*, says that "for two years Lorna Doone dropped dead and three-fourths of the first edition was transported—Botany Bay took it for waste paper." And now book lovers would be glad to pay round prices for those first editions.

— Now that the newspapers of the baser sort and those who are thoughtless about the effect of their attempts at sensation have had their say, it will be in order to express our entire approval of the course of Mr. Rudyard Kipling, so far as we can gather the facts of the matter, in his attempt to rid himself of the annoyance to which he had been subjected, and to regret that he should have had so disagreeable an experience in America.

— "Speaking of Mr. Frank Stockton," says *The Bookman*, "reminds us of a little tilt that we once overheard between him and Mr. Rudyard Kipling. The two gentlemen met at an authors' reception, and after some preliminary conversation Mr. Stockton said: 'By the way, Kipling, I'm thinking of going over to India some day myself.' 'Do so, my dear fellow,' replied Mr. Kipling, with a suspicious warmth of cordiality. 'Come as soon as ever you can! And, by the way, do you know what we'll do with you when we get you out there away from your friends and family? Well, the first thing will be to lure you out into the jungle and have you seized and bound by our trusty wallahs. Then we'll lay you on your back and have one of the very biggest elephants stand over you and poise his ample forefoot directly over your head. Then I'll say in my most insinuating tones, 'Come now, Stockton, which was it—the Lady or the Tiger?' 'What would you do then?' 'O, well, that's easy enough. I should tell you a lie.' 'Thanks, awfully! That's just as good as the truth, now that you've told me that it's to be a lie. If you

say "the Tiger" I'll know it was the Lady, and if you say "the Lady" I'll know it was the Tiger. Good!"

For Books of the Week see page 875.

#### GLEANINGS FROM OUR MAIL BAG.

##### THAT WALLED GARDEN AGAIN.

In recent *Congregationalists* my application for admission to the presbytery is characterized as warranted by neither courtesy nor prudence. You say, "Mr. Vrooman seems to have shown singular ignorance of the history and standards of the denomination into which he asked to be received, extending even to ignorance of the fact that he was to be examined in theology. . . . Congregational ministers should remember that the Presbyterian Church is a walled garden, and that they ought to know something about the dimensions of the gate if they wish to enter it."

As a matter of fact, I have discovered in six months' very close association with some members of the Chicago Presbytery, with whom I have been working, that it contains ministers who are much more radical than I am concerning the very points called into question in my own case. They have grown to this position since their admission to presbytery, and are left unquestioned, but the admission of a man holding substantially the same views is a different matter, and is so understood to be. A Presbyterian minister has just written me that if all men with my views should be expelled from presbytery there would not be a baker's dozen left. I am, generally speaking, in accord with the whole "new school" of the Presbyterian Church and the great majority of Presbyterians whom I have met, and there is no inconsistency in my seeking to join that body.

This, however, is not so much what I desired to call your attention to as to the statement of my ignorance of the fact that I should be examined. I did not seek admission without making inquiry as to whether I should be examined, and I was told by the man of whom I asked, a lifelong Presbyterian and a very noted minister, that my credentials from the Congregational church would be received without question or comment, that I would be asked to accept a few formal statements (which I have easily done), that there would be no semblance of examination and that the whole proceeding from my application to my acceptance would be a fifteen minute affair. My informant may have been mistaken, although he has had years of experience in Presbyterian usage, or my case may have received exceptional treatment. In any case I had every reason to believe that I knew the exact dimensions of the gate I wished to enter. In view of the facts cited I hope you will correct an impression, hurtful to me, which has been spread through the Congregational body.

F. B. VROOMAN.

##### IAN MACLAREN.

A few weeks ago *The Congregationalist* stated that "Dr. Cuyler was catching it" for his criticisms on "Ian Maclaren"—though I have not happened to see any of the papers which contained those castigations. My criticism was in a very cordial and courteous vein, and I simply protested against Dr. Watson's assertion in his essay on Jesus as our Supreme Teacher, that the "only creed of Christendom which has the authority of Christ himself is the Sermon on the Mount; that alone is the constitution of Christianity!" In this astounding assertion Dr. Watson ignores all our Lord's teachings on the fundamental truths of regeneration, the love of God in redemption, faith in Christ, the resurrection and eternal life! He planted himself squarely on the platform occupied by the great mass of Unitarians on both sides of the water; and while I paid almost extravagant eulogy upon "Ian Maclaren's" genius as a novelist I protested

courteously against his un-Presbyterian and un-evangelical utterances.

But my demurrer was only a love-tap in comparison with Dr. Joseph Parker's tremendous bombardment of Dr. Watson's new volume, *The Mind of the Master*, in the last issue of the *British Weekly*. He justly assails the book (in which Jesus as our Supreme Teacher is only the first chapter) as antagonistic to the most widely accepted "standards" of all evangelical churches. No doctrine has suffered more painful evisceration at the hands of Dr. Watson than the central and vital doctrine of the atonement.

Whatever Dr. Parker's feelings may have been, I can honestly say that it gave me positive distress to utter a syllable of adverse criticism upon the utterances of so brilliant and charming a writer as "Ian Maclaren." I do not belong to the tribe of heresy-hunters; and I yield to no man in admiration of the Scotch stories which fairly rival old Sir Walter at his best. But Ian Maclaren had better stick to his Bonnie Brier-Bushes, and not venture into the domain of dogmatics. Certain it is that if he is right in his theology, then all the great lights of Scottish Presbyterianism—Dr. Chalmers, Dr. Guthrie, Dr. Candlish, Dr. Hamilton, Dr. Cairns and Dr. McCosh—were all sadly in the wrong. The lovable Dr. Watson is an ordained Presbyterian minister, and it is a fair question of ethics how far a minister is justifiable in wearing the ecclesiastical livery of this denomination while he is openly dissenting from many of the fundamental declarations of that denomination's Confession of Faith. The extent of my offending—for which I have been "catching it"—is that as a veteran Presbyterian minister I entered a courteous protest against what I conscientiously regarded as a surrender of vital evangelical truth by a brilliant and beloved brother in the Presbyterian household.

Brooklyn, May 20. THEODORE L. CUYLER.

##### A TRUE MOTHER.

It gives us much pleasure to be able to correct, through such indisputable evidence as that which follows, a widespread but erroneous impression:

*The Congregationalist*, April 9, criticises Mrs. Booth-Tucker's action in leaving behind her baby boy when she came to this country, and beg to point out several grave errors in the statement of fact:

1. Mrs. Booth-Tucker's baby was not ill when she left it. It had always been delicate but was apparently better at that time.

2. She received news of its sudden and serious illness off Queenstown. Since it was pitch dark and a heavy sea was on, the captain of the vessel refused to allow her, because she was a woman, to risk going down the ship's side. Her husband was permitted to do so, however, and returned to his child.

3. Her baby had better care during its last illness than its mother was ever able to bestow upon it. The trained nurse who cared for Mrs. Catherine Booth during her last illness has ever since taken charge of Mrs. Booth-Tucker's children. This consecrated woman is better qualified by her health, strength and experience to do full justice to these delicate little ones than is their mother, but any one personally acquainted with Mrs. Booth-Tucker knows that her unusually strong and tender love for children does not allow her to throw her own entirely upon another woman's care, even to preach the gospel. She is a most devoted mother, and her children (including an adopted one) receive from her a constant and tender oversight for body and soul. Although an American, I have known Mrs. Booth-Tucker for eleven years, and can vouch for her character as a Christian and a mother, as well as for the facts I give you. Sincerely yours in the service of Jesus,

ELIZABETH SWIFT BRENGLE,  
Worcester. Staff-Captain Salvation Army.



## The Massachusetts Churches in Annual Session.

Fall River, May 19-21.

The busy city of Fall River contained the loadstone of the Bay State churches this year, and the fathers and sons of the Pilgrim faith gathered beside "the falling waters" for three days last week to accept the good will of their brethren of the "border city" and to leave an impress on the 90,000 people whose industry has made theirs the largest cotton manufacturing center in America. A gracious shower, prophetic of the large blessing which fell upon the gathering, called forth the freshness in verdure and in the atmosphere for the arriving delegates to this ninety-fourth session in the Central Church edifice.

At the word of Sec. H. A. Hazen the ship of State got under way, with Dr. Smith Baker at the helm, and the pastor, Rev. W. W. Jubb, acting as host for his people, enlarged the welcome and greetings which had already been felt. He directed the thought of the visitors back over the local changes of three decades since the body previously met with Central Church, dwelling chiefly on the need of a deeper *esprit de corps* in his own city and in the denomination. He then opened the way for an additional welcome by the Fall River Ministerial Association, whose eleven members present represented about seven denominations and were captained by Rev. W. J. Martin. He praised in high terms the beginnings and growth of our faith and church and called attention to the munificent public acts of two Fall River Congregationalists in recent gifts to the city of a perfectly appointed high school building and of \$100,000 for charities.

### THE NEW ORDER.

The changes in the general conduct of the meeting planned by the business committee were experimental in part, but so commended themselves to the universal liking that they will doubtless be indorsed permanently. In the first place, printed committee reports, with a definite allowance of time for explanations, greatly relieved the pressure, and the limiting of papers to twenty minutes each, of opening speakers to ten and of other speakers to five was also a time-saving institution made effective by the tap of the moderator's bell. Each subject was allotted one hour, all too short for the spirited discussion which the new order of management elicited. The open homes of the Fall River Congregationalists also went far toward providing pleasure and comfort to the visitors, and the festive homelikeness of the great family gathering in Music Hall at meal hours was a feature which grew in favor and social value.

### THE SERMON HOUR.

Dr. D. S. Clark was the chosen preacher. By a richly descriptive line of thought he led his hearers with the three disciples to a close view of the transfigured Lord, and interpreted the interview with the Master as a message to the present day church, showing how that at this glorified hour Christ's earliest followers caught and held the beginnings of organized righteousness against opposing sin. From that time the church has been deep in meditation, but as yet poorly apprehends its greatest problem of how to lift the Christ on high, who would draw all men unto himself. At the close of the preaching service a statement was made regarding the ministerial fund, and a generous offering of \$93 was taken. The communion was celebrated at the close.

Such was the recognized worth of all the papers that it is difficult to do justice briefly to the subjects which follow.

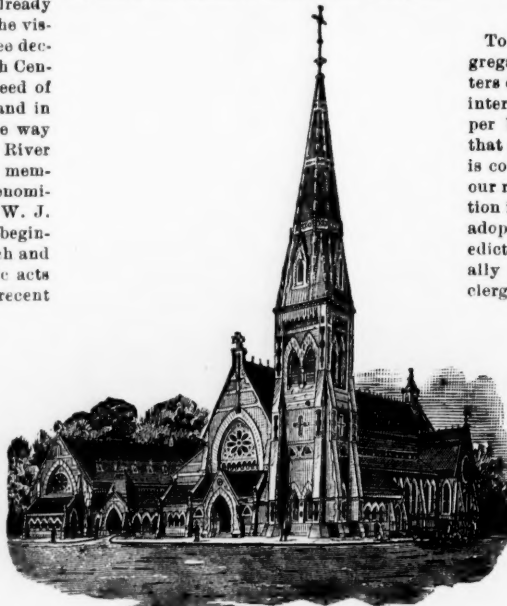
### ELABORATED WORSHIP.

In considering The Enrichment of the Church Service the paper by Rev. S. V. Cole

and the opening remarks by Dr. Daniel Merriam recognized the tendency of the time toward more elaborate forms of worship, and drew apart noticeably from the Puritan principle of simplicity in worship by advocating the adoption of Pilgrim freedom in its adornment, guided by the Puritan spirit, the end sought to be sympathetic participation, reverence and spirituality on the part of the congregation.

### SUPPLYING THE DEMAND.

The alarming report that more than one-half of our non-Catholic population are not church-goers was the text of a most helpful paper by Dr. C. L. Morgan on Providing for the Religious Wants of the Increasing City Population. He explained in clear form a system of co-operative effort in his own local-



CENTRAL CHURCH, FALL RIVER.

ity whereby every person in the district is visited by a common missionary of the several denominations, and is thus brought into relation with his chosen or nearest church "as soon as his inclination permits." Rev. Messrs. J. E. Tuttle, D. D., and W. L. Tenney supplemented these suggestions with especially acceptable remarks.

Rev. A. W. Moore earned an appreciative response from his listeners in his paper on The Preaching Needed by the Churches of Today. He showed the fallacy of being a merely moral teacher, for Christianity has not its root in that alone. The holding up of righteousness and the preaching of truths that will make the highest good reasonable is the line of preaching that will elevate humanity for its own good. Hon. C. G. Reed, on the same subject, offered a business man's advice to the preachers of today. His were practical suggestions as to some details of church services and his most pointed recommendations were: seek for personal contact with your business men during the week and, by proper preparation, earn your money on the Sabbath.

### THE YOUTH IN THE CHURCH.

The hour allotted to the Christian Endeavor Society in Its Relation to the Church gave an all-sided view of the possible dangers and benefits of this army of youth. In his opening words Dr. Arthur Little characterized the movement as a growth into the church rather than from it, and one of such present and prospective proportions that anxious inquirers are asking, Will it not rival the church

and sow germs of schism? Can it prudently be encouraged in its independence and in its sharp cleavage between young and old? But the speaker and those who followed him, Rev. E. C. Ewing and Rev. C. H. Washburn, unhesitatingly expressed the feeling that Christian Endeavor was headed toward no such "certain error" as was feared by some, and that, since its momentum cannot at any rate be effectually resisted, sympathetic action with it and its utilization and encouragement are the safest attitude toward it on the part of the church. The topic, The Sunday school in its various aspects and the fulfillment of its mission of adding to the church, was presented by Rev. F. B. Makepeace, and following him Rev. Messrs. C. S. Brooks and J. M. Dutton were the first speakers.

### OUR WELCOME TO OTHER SECTS.

To just what extent the doors of the Congregational fold should swing open to ministers of other denominations provoked a lively interchange of opinion. An enlightening paper by Rev. J. A. Hamilton, D. D., showed that at least one-eighth of our ministry today is composed of clergymen formerly aliens to our ranks, and it predicted a greater proportion in view of the increasing applications for adoption. While a limit is impossible by edict or force only, the inflow can be effectually stanchied by a superior Congregational clergy and a higher standard of admission.

### FIDELITY TO OUR CHURCH.

This was the leading thought of a strong session on Denominational Loyalty, and in an easy, informal address Hon. J. A. Lane set the ball in motion, and it was taken up by Hon. Frederick Fosdick and Rev. E. A. Reed. The speakers did not assert that ours was the only church more than another, but that all being parts of a composite whole, each should be perfected by the fidelity of its members to its inherent characteristics—our own loyalty being directed toward keeping down artificial barriers and

obliterating sectarianism, but making sure that we do as much for ourselves in the future as we have done for other churches in the past.

The need of fellowship in our own church family was made prominent more than once during the session, and was again further enlarged upon at this time as our most serious lack.

### STATE MISSIONS.

The association has come to look for an illumined spot in the missionary horizon when Sec. Joshua Coit and Treasurer Palmer offer their annual reports. The meeting of the Home Missionary Society this year furnished no exception, for although the total receipts, \$148,973, were about \$12,000 less than last year, those figures are considered entirely creditable to the times. Of the \$164,041 which has overflowed from Massachusetts into the national treasury, over \$99,000 passed through this State society, \$38,000 more than last year, and a greater sum by \$33,000 than was used this year for its own expenses and missionary work. The rallies held in many places by Secretaries Puddfoot and Shelton and Mrs. Caswell account for the generous response to the General Howard Roll of Honor, so that, of the \$90,000 constituting this fund, one-third came from Massachusetts. The amount raised has been sufficient to aid 142 churches and missions through the employment of 138 missionaries, who have reached 7,704 families. The problem of the town and village and of the country pastor has a partial solution in the work of State missions, and

now more than ever is that the fact since the ebb tide away from the country is already slackening for the return flow back from the city. Seven hundred new members on confession have been added to the home mission churches, an increase of 10½ per cent. against 4 per cent. received by the other churches of the State. The missionary addresses of the session were made by President Simmons of Fargo College and by Dr. Franklin Carter, president of the society.

#### GOOD CITIZENSHIP

This topic had a share of attention under the leadership of Rev. W. E. Wolcott. Its obligations were not laid entirely upon the church. Citizens, whether in the church or not, are responsible, affirmed the speaker, and their methods decide the success of their efforts. Open methods, not always assailable but constructive as well, were advocated and also, as indirect influences, education and the assertion of existing laws. Dr. W. H. Allbright and Rev. E. H. Chandler developed further the theme, enforcing particularly the desirability that foreign ministers in this country acquire citizenship; pulpit utterances which will be committal, loyalty to right, whether among the clergy or in politics, and willingness to consider an official position as an opportunity for service.

#### USE OF RICHES.

One of the best evenings was the last, devoted to addresses on Consecration of Wealth. H. M. Moore, Esq., of Boston spoke from his full experience in consecrated giving when he named giving as an individual question answered to God by every man according to his means. His address abounded in Bible illustrations of the truth that unselfish giving toward God's causes begets more than equal returns. Dr. I. J. Lansing redoubled the emphasis on the relation between giving and getting and set forth the economic aspects of the relations of vice and virtue to wealth, reiterating in his forcible manner the need of extending the Christian faith for the indirect increment of riches. After all, he said, the ownership of wealth is delusive, and only a spirit of frank acknowledgment of God's partnership in the possessions of Christian bodies and individuals can make consecrated wealth multiplied wealth.

#### FOR A SACRED SABBATH.

Of special reports, that from the committee of last year appointed to express sympathy with Sunday toilers aroused intense interest. The committee recounted special interviews with representatives of 5,000 street car and railroad employes, who frankly acknowledged a fear of asking for one day in seven, although it is their needed and Bible allotted respite. A renewed discussion of Sunday traffic at a subsequent hour developed a nearly evenly marked division over the adoption of certain resolutions commending the subject to the prayerful consideration of the churches. After the liveliest debate of the meeting the resolutions were rejected by a single vote, chiefly because they were suggestive of a seeming inconsistency on the part of some who of necessity patronize Sunday cars.

#### GENERAL DOINGS.

The sessions would not have been naturally rounded out without the usual filling for chinks and corners. Here were thrown in a hearty indorsement for the fine work of the Board of Pastoral Supply and a recommendation to the churches that they contribute the comparatively small amount desired from each to support the board. Already more than half the churches in the State are paying the assessment; resolutions approving the desire for closer union with the Christian denomination and appointments of delegates to their New England Conference, resolutions on temperance, gambling and the protection of Americans abroad, and in a large space a revision of the general rules.

The statistics of the churches show them

to number 589, with 110,179 members, a gain of 705 last year. The additions were 6,750, of whom 3,786 were on confession. The benevolences show an increase of \$65,000 and amount to a total of \$693,219. The treasurer of the association showed receipts of \$6,870 and a balance of \$3,772.

As nominees for corporate membership in the American Board the following were chosen: Dr. A. Z. Conrad, Rev. C. E. Jefferson, Dr. E. A. Reed and Deacons C. J. Holmes, J. G. Buttrick and Samuel Usher. The total enrollment of delegates and ministers was 228, of whom sixty-eight were laymen. The superior rendering of musical selections by the soloists and choirs of the First and Central Churches were among other features of the occasion which were specially commended. Rev. A. G. Bale was registrar and Rev. F. J. Marsh assistant registrar of the association. The next meeting will be held with Plymouth Church, Worcester.

#### THREADS FROM THE COTTON CITY.

That Dr. Quint should have been absent from a Massachusetts State meeting was regretted as much as it was wondered at.

"We are sufficiently liberal in belief to satisfy anybody."

The parsimony of Christianity keeps it poor.—*Dr. I. J. Lansing.*

The church must not deny what it has set up.—*Rev. E. H. Chandler.*

To be thoroughly sympathetic with youth makes age impossible.—*Dr. Arthur Little.*

The preacher is not to mend the social machine, but only to oil it.—*Rev. A. W. Moore.*

The moderator disliked to use his new bell as much as the speakers disliked to have him.

Next week we hope to print the substance of the report of the secretary of the Board of Pastoral Supply.

About thirty ministers, it was said, now within as many miles of Boston came from the Methodists to us.

The condition of "slavery" in which our railroad servants live is an appalling suggestion in this free North.

The only reflection we cast on our Baptist brethren is that they didn't keep up with Roger Williams.—*Hon. J. A. Lane.*

It was the repeated sentiment that Congregationalism is in danger of doing more for other denominations than for itself.

Rev. Jeremiah Taylor was the only surviving member of the association who was present at this meeting and at the former gathering in this church.

An expression of sympathy was cabled to the Nonconformists of England in view of the recent reactionary educational measures of the government.

While thinking of Armenia, let us not forget to extend our hand to any man in the commonwealth who is deprived of his Sunday rest.—*Rev. F. S. Hatch.*

Hear an elderly brother: "I have, perhaps, been too long in the Christian ministry, but I have not been so long a minister but that some of the fire lives in my ashes."

The use of individual cups at the communion service gave many inexperienced brethren an opportunity of witnessing a practical test of the system in a large congregation.

I am a Congregationalist today because I believe in growth in grace and a coming to perfection. I prefer ecclesiastical democracy to ecclesiastical monarchy.—*Dr. R. C. Houghton.*

The "sanctified Methodists," now a part of us, were on the ground and had the floor frequently during the discussion of the accessions to our ministry from other denominations.

There is food for thought in the sentiment

expressed by one brother: "It will be a sad day for Congregationalism when the lay college is allowed to replace the theological seminary."

Souvenir programs and individual maps were tastefully prepared by the business committee with the same provident care of details which accounts largely for the general success of the meetings.

It is rather odd on the part of Congregationalists to refuse to put the symbol of the cross on their churches while the "rooster," the reminder of Peter's denial, is regarded with complacency.—*Rev. S. V. Cole.*

There was unanimous agreement with the sentiment voiced by Hon. Frederick Fosdick: "Christians left to themselves naturally drift toward Congregationalism. The Christian Endeavor movement was an instance of it."

"When they come and come as a body," said one brother, speaking of extraneous applicants for our fellowship, "we're going to open our arms to all creation. When ministers come let churches come, then we'll all be one Congregational denomination."

How true it is that we do not need to rely on one or two or ten or fifteen of our members to take the platform at the meetings was well illustrated on the last night by the magnificent addresses which almost at the last moment were substituted for those of speakers who were unable to be present.

It seems to me that the best thing we can do to enrich our church service is to provide better ministers—more learned and more consecrated—to weed out and keep out unworthy men. . . . As the Scotchman said when the minister spoke to him about putting a new stove in the kirk, "Warm it with your sermon, man, warm it with your sermon!"—*Dr. Daniel Merriman.*

#### COMMENCEMENT AT BANGOR SEMINARY.

The seventy-seventh anniversary opened Monday evening, May 18, with a reception at Professor Beckwith's home. In place of the annual address before the Rhetorical Society, Dr. A. H. Quint being unable to fulfill his engagement, Professor Gilmore gave his inaugural address, Tuesday evening, on *The Higher Criticism, Its Methods, Aims and Limitations*. Professor Gilmore will fill the chair of English Biblical exegesis and criticism. The trustees elected two new members to the board—J. G. Blake, Esq., and Hon. E. R. Burpee. President Chapman was re-elected, and Hon. G. C. Moses was chosen vice-president. Prof. C. A. Beckwith was granted a year abroad for study. Wednesday forenoon two addresses were given at the alumni meeting, which was open to the public—an interesting change in the usual order. Rev. Daniel Evans read a valuable paper on *Changes in Theology Which Make It Imperative that the Church Widen and Deepen Her Work in Human Society*. This was followed by an address on the Retarding Influence of a Corrupt Municipal Life on the Work of the Church, by Rev. M. Bean. Racy and earnest discussions by several of the alumni followed on these two burning questions.

The alumni dinner was especially pleasant, being held in the beautiful new gymnasium. There was a large attendance and the post-prandial exercises, presided over by President Chapman of the board, opened with appreciative memorial tributes to the late Professor Talcott.

The graduating exercises were held Wednesday evening in the Hammond Street Church. Six speakers represented the class, which is the largest for several years, numbering eighteen. Professor Gilmore spoke helpful words previous to the distribution of diplomas. The delightful weather and good fellowship made the anniversary an occasion long to be remembered.



## News from the Churches

## Meetings to Come.

**BOSTON MINISTERS' MEETING**, Pilgrim Hall, June 1, 10 A. M. Address by Rev. G. W. Christie of Amherst upon *How Christ Preached*.

**FOREIGN MISSIONARY PRAYER MEETING** under the auspices of the Woman's Board of Missions in Pilgrim Hall, Congregational House, every Friday at 11 A. M.

**YOUNG WOMEN'S CHRISTIAN ASSOCIATION**, regular meeting June 1, at 11 A. M., 40 Berkeley Street.

**WORCESTER COUNTY BRANCH W. B. M.**, Sturbridge, June 11, at 10 A. M. Mrs. J. H. De Forest of Japan will address the meeting. Colation provided. Barges in readiness at Southbridge.

**ESSEX SOUTH BRANCH W. B. M.**, Boxford, June 3. Basket lunch.

**MORAL EDUCATION ASSOCIATION**, Lorimer Hall, Tremont Temple, May 28, 10.30 A. M. Speakers, Rev. Julia Ward Howe, Rev. Mary T. Whittey, Rev. Isaac O. Rankin, Rev. Reuben Kidder and others.

**CONGREGATIONAL EDUCATION SOCIETY**, annual meeting, Wednesday, June 10, at Pilgrim Hall, Congregational House, 2 P. M. congregational churches having contributed to the funds of the society within the year may each send one delegate to the meeting, such delegates to be voting members of the society during the year for which they were appointed.

JOHN A. HAMILTON, Secretary.

**ANNUAL MEETING of the Woman's Home Missionary Union** will be held in the chapel of the United Church, New Haven, Ct., on Tuesday, June 2, 2.30 P. M. All are invited.

**NEW YORK STATE S. S. CONVENTION**, Broadway Tabernacle, corner Broadway and Thirty-fourth Street, New York city, June 2-4. For details inquire of Timothy Hough, State corresponding secretary, Syracuse, N. Y.

**ANDOVER THEOLOGICAL SEMINARY**.—Anniversary, June 7-11. Sunday, June 7, 10.30 A. M. chapel: Sacrament of the Lord's Supper; 4.30 P. M., Sermon to the Graduating Class by Rev. Prof. George F. Moore. Tuesday, June 9, 10.30 A. M., Junior Lecture Room: Examination of the Junior Class in Hebrew; 2 P. M., Middle Lecture Room: Examination of the Middle Class in Theology; 4 P. M., Senior Lecture Room: Examination of the Senior Class in Church History; 7.45 P. M., chapel: Anniversary of the Society of Inquiry. Address by Rev. A. H. Bradford, D. D. Wednesday, June 10, 8.30 A. M., Bartlett Chapel: Vocal Culture; 9.30 A. M., Junior Lecture Room: Examination of the Junior Class in Greek; 11 A. M., Middle Lecture Room: Examination of the Middle Class in Biblical Theology; 2 P. M., chapel: Meeting of the Alumni; Business; Necrology by Rev. C. C. Carpenter, Secretary; The Future of Foreign Missions—Addresses and Discussion; 1. Problems before the Churches in Japan, Rev. Henry Blodgett, D. D.; 2. The Conversion of China, Rev. Henry Blodgett, D. D.; 3. Forward Movement in the Missions of Asiatic Turkey, Rev. W. A. Farnsworth, D. D.; 4. New Opportunities and Fields of Religious Mission, Rev. Abbott, D. D.; Further discussion; 6.30 P. M., Bartlett Chapel: Social gathering of the alumni and other friends of the seminary. Thursday, June 11, 10.30 A. M., chapel: Anniversary of the Society of Inquiry. Address by Rev. John Wesley Churchill as Bartlett Professor of Sacred Rhetoric; 1 P. M., Bartlett Chapel: Anniversary dinner.

**SEVENTIETH ANNIVERSARY of the CONGREGATIONAL HOME MISSIONARY SOCIETY**.—The seventieth anniversary of the Congregational Home Missionary Society will be held in the United Church, New Haven, Ct., Rev. Newman Smyth, D. D., pastor, opening Tuesday evening, June 2. Maj.-Gen. O. O. Howard will preside. Rev. Daniel Merriam, D. D., of Worcester will preach the annual sermon. The evening services will be offered by the pastor of the church and President Dwight of Yale University, to which General Howard will respond.

Wednesday and Thursday will be devoted to papers by the secretaries, anniversary of the Woman's Department, reports from the Maine, New Hampshire, Massachusetts, New York and Michigan Auxiliaries, anniversaries of the Church Building Society, Sunday School and Publishing Society, Education Society, and to addresses from distinguished speakers from different parts of the country, including Drs. Fitch of Buffalo, Beach of Minneapolis, Fisher of New Haven, Lyman of Brooklyn, Patton of Minnesota, Nutting of Rhode Island, Cordley of the Kansas Band, Rev. Ephraim Adams of the Iowa Band, President Penrose of the Washington Band, Drs. Daniels and Beard of the American Board and the American Home Missionary Association, Dr. Whittlesey of the Ministerial Relief Association, the superintendents of the Scandinavian Department, California, Indiana, Washington, Black Hills, Colorado and Utah; also from Mrs. H. S. Caswell, Mrs. H. S. Heinzelman of Indiana, Miss Caroline A. Potter of California, Rev. Dora Read Barber of Oregon, Mrs. Margaret E. Sangster of New York, and Field Secretaries Shelton and Pudefoot.

The New England Passenger Association, the Trunk Line Association and the Western Association will pass over their roads for one-third fare in returning all certified attendants on the meeting who paid full fare in going. N. B. Certificates are required in all cases to secure this reduction. They are not kept at all stations. If the ticket agent at the local station is not supplied with certificates, he can inform the delegate of the nearest intermediate station where they can be obtained. In such case the delegate should purchase a local ticket to such station and there take up his certificate and through ticket to place of meeting. The certificates, duly filled in on both sides, are good within three days, Sunday excepted, after the adjournment of the meeting. Delegates and others availing themselves of the reduction in fare should present themselves at the office for certificates and tickets at least thirty minutes before departure of trains.

## HOTELS and BOARDING HOUSES.

\$4 per day, New Haven House. \$3 per day, Majestic Hotel. \$2 per day, Elliot House, the Westmoreland, the Tremont, Garden Hotel, Winthrop House \$1 per day. Sea View Hotel, Savin Rock, twenty minutes' ride by electric car, \$1.50 per day (one in a room), \$1 per day (two in a room), will accommodate 200.

Boarding houses, \$2 per day, Mrs. Smith, 316 Crown St.; \$1.50 per day, Mrs. Groves, 120 Grove St.; Mrs. Thompson, 91 York Square; Mrs. Herrick, 62 York Square; Mrs. C. K. Nichols, 90 Whalley Avenue; Mrs. Lombard, 74 Lake Place; Mrs. Forbes, 339 Orange St.; Mrs. Cameron, 100 Crown St.; Mrs. Briles, 636 State St.; Mrs. Lyon, 532 Chapel St.; Mrs. Fowler, 111 Edgewood Avenue; Mrs. E. S. Burt, 61 Prospect St.; Mrs. Beck, with, 108 Howe St.; Mrs. Hayden, 314 Chapel St.; Mrs. Cowles, 16 Olive St.; Mrs. Baight, 39 Howe St.; Mrs. W. Tomson, 145 Edward St. (two in a room); Mrs. Burwell, 123 Park St.; Mrs. Blot, 136 College St.

\$1 per day, Mrs. M. H. Buckingham, 557 Howard Avenue (two in a room); Mrs. H. A. Street, 397 Temple St. (for one), Mrs. J. A. Gillette, 153 York St. (for one), Mrs. J. A. Gillette, 153 York St. (for one), without board; Mrs. Thompson, 438 Elm St. (for two); Mrs. F. A. Jones, 1 Howe St., fifty cents a day, for one, meals next door, seventy-five cents for two.

Divinity Hall, for men only, without board, will accommodate 100; seventy-five cents a person.

Persons desiring further information about boarding

house accommodations may address Rev. Newman Smyth, D. D., chairman of committee, and their inquiries will receive attention.

## SPRING STATE MEETINGS.

Vermont, Bradford, Tuesday, June 9.  
Connecticut Asso., Hartford, Tuesday, June 16.

## Benefvolent Societies.

**THE CONGREGATIONAL HOME MISSIONARY SOCIETY** is represented in Massachusetts by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

**WOMAN'S HOME MISSIONARY ASSOCIATION**, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Annie C. Bridgman, Treasurer.

**AMERICAN BOARD of COMMISSIONERS for FOREIGN MISSIONS**, Congregational House, No. 9 Somerset Street, Boston. Frank H. Wiggin, Assistant Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St.

**WOMAN'S BOARD of MISSIONS**, Rooms 1 and 2 Congregational House. Miss Ellen Carruth, Treasurer; Miss Abbie B. Child, Home Secretary.

**THE AMERICAN MISSIONARY ASSOCIATION**, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

**THE CONGREGATIONAL CHURCH BUILDING SOCIETY**—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary, 108 Bible House, New York; Rev. Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

**CONGREGATIONAL EDUCATION SOCIETY**.—(Including work of former New West Commission.) Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices, 10 Congregational House, Boston, 151 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

**CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY**.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

**MASSACHUSETTS BOARD of MINISTERIAL AID**.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Address applications to Rev. A. H. Quint, D. D., Congregational Library, 1 Somerset Street, Boston.

**MINISTERIAL RELIEF**.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. Form of a bequest: I bequeath to the "Trustees of the National Council of the Congregational churches" (the National Council of the Congregational churches, chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational churches of the United States at its session held in Chicago in October, 1886.

**THE CONGREGATIONAL BOARD of PASTORAL SUPPLY**, established by the Massachusetts General Association, offers its services to churches desiring pastors or paid superintendents. Attention is given to applications from without the State. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

**THE BOSTON SEAMAN'S FRIEND SOCIETY**, organized 1827. Chapel and reading-room, 287 Hanover St., Boston. Open days and evenings, 11 A. M. to 8 P. M. Daily prayer meeting, 11 A. M.; Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to R. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover St. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of \$—, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

## PASSING COMMENT.

The action of a Minnesota conference last week regarding the Baptist "reordination" of one of our former ministers was prompted in part by the belief that our Baptist brethren did not reflect in their procedure the general opinion of their denomination.

If the statement is correct that the terrible loss at the Cripple Creek fire was made possible by "the haste for gold," which "had prevented the city authorities from providing sufficient water supply," what a tragic commentary on 1 Tim. 6: 10!

The length of the two pastorates of a New Hampshire church would be remarkable if they had occurred at different places. Together they add much more meaning to each other.

A real benefit to our churches would follow the State Associations if pastors and delegates should devote an entire midweek meeting to a review of the sessions.

"There is no debt and no division" is the well-earned record which a New England pastor writes upon the seventh milestone of his pastorate.

It is a satisfaction to know that the time-honored building of a Worcester church will continue as Congregational property.

What boys and girls can do in church work is well suggested in New Jersey news.

## THE ASSOCIATION of NEW YORK.

Canandaigua, with its broad streets, shadowed by noble trees of a century's growth, its abundant and refined hospitality and its staunch Congregationalism, gave a royal welcome to the association at its sixty-third meeting, May 19-21. Much of the success of the session was due to the untiring and wise prevision of Rev. C. H. Dickinson, the beloved pastor. The weather was all that could be asked, the business was transacted with genuine good feeling, every part assigned was performed and the addresses were cumulative in power and thought. The familiarity with the association history and precedents gave to the moderator, Dr. W. A. Robinson, unusual fitness for the office, and in the advancing of business he had the aid of the veteran, Rev. James Deane of Crown Point, registrar, and the secretary, Rev. N. W. Bates of West Bloomfield. Rev. W. E. Park, D. D., of Gloversville, sounded a trumpet note at the opening session in his brilliant historical essay on *The Law of the Development of Religious Progress*. The evening sermon by Dr. A. J. F. Behrends followed aptly. His text was John 4: 37: "One soweth and another reapeth." The fellowship of service in all ages, the permanence of true work, our advantage in reaping more than we have personally sown—these were the leading ideas of the discourse, which abounded in forcible and tender passages. At the Lord's Supper, which followed, Rev. N. S. Calhoun and Rev. Samuel Johnson officiated.

On Wednesday morning the business of the meeting was taken up with vigor and swiftly disposed of. Various committees brought in an account of their stewardship, among them Rev. A. F. Newton, in behalf of the committee on temperance, reported the activity of the committee in supporting and modifying the law requiring school instruction upon the physical effects of alcohol and narcotics, and urged the churches to watch the working of the new Raines Law, which is a wide departure from all former legislation.

Following the report of the committee on ministerial relief, Dr. N. H. Whittlesey felicitously showed the work and the needs of the national fund. Rev. E. N. Packard gave a full report of the committee of eight upon the proposed alliance with the Free Baptists of New York and northern Pennsylvania in the support and control of Keuka College, near Penn Yan. After amendments, declaring that the association assumes no legal control of the college nor makes any pecuniary pledges, a form of alliance was accepted by the association by a strong vote, and a provisional committee was appointed to assist in promoting the college project. Rev. N. S. Calhoun was subsequently appointed by this committee to superintend the preparatory work of arranging for a college class and to raise funds. Rev. S. E. Eastman and Rev. Dr. George H. Ball of Keuka supported the committee's appeal with impressive arguments.

At this session two valuable papers were presented. Rev. S. E. Eastman of Elmira took for his theme *The Errand of Jesus*, drawing upon comparative religion for his brilliant illustrations. The supreme errand of Jesus was to bring life, for which all the religions had been vainly seeking. The theme of Rev. H. N. Kinney of Syracuse was the *Training of Children for the Church*. Statistics of juvenile criminality and investigations into the quantity of religious knowledge which young children possess illustrated the urgent need of thorough training in word and doctrine. Some recent methods of accomplishing this end were happily presented.

Wednesday afternoon saw the meeting house crowded to its utmost capacity to hear an address by Dr. Lyman Abbott upon *Christianity and Social Problems*. Dr. Abbott was at his best in manner and method and carried away his audience with his portrayal of the

historical movement which has taken away the power from the few and bestowed it upon the many in religious as in political matters. Following the address a new departure was made in turning over the association to the New York Branch of the Woman's Board, Mrs. E. N. Packard, re-elected president, conducted the service. The report of Miss Barden showed a gain of fifty per cent. in the receipts for the year, which were over \$12,000. Miss Stanwood of Boston gave a rapid but clear sketch of the work of women in foreign missions and Miss M. W. Leitch made an impassioned and thrilling appeal for more consecration to the work.

Following the good custom of years, the entire session of Wednesday evening was devoted to the State Home Missionary Society. Special interest attended the exercises from the fact that Dr. W. A. Robinson, for twelve years president, declined re-election and ended his services of twenty-four years on the board by giving personal reminiscences of the formation of the society at Rochester and of important changes in methods, from time to time, in the history of the society. Dr. W. I. Budington was the first president. Sec. Ethan Curtis read the annual report. It showed a marked advance in receipts, about \$70,000 as against \$60,000 of last year, the best showing since 1890. Many old churches have been renewed, advances made in several points, and revival interest of remarkable power has shown itself in several churches. Rev. W. B. Thorp gave a clear-cut, vigorous address upon The Future of Congregationalism in the State, which, he said, was now receiving more home missionary money than any other State but Massachusetts. There are two main objects before the society—the saving of life and the promotion of denominational growth. The former may well be left to the city churches, but the latter falls to the society. To rehabilitate worn out and feeble country churches, to plant new organizations in growing sections of our cities, is the society's peculiar work. He suggested grouping several weak country churches, with one able minister to itinerate among them, and the sending out of working hands from large central churches. Dr. W. E. Griffin followed in an unreportable speech, full of wit, fire and wisdom, abounding in historical illustrations, upon Cult, Creed and Life in Home Missionary Work. The New England "cult" had not trusted the liberty-loving peoples of Dutch, French and German birth. Our Calvinism was not essential, but life must be brought to the people. At the evening's close a pleasant reception was tendered by the ladies, and the delegates and townspeople mingled together without formal speeches.

Thursday, the last day, was full to the end and the interest suffered no abatement. Rev. C. W. Hardendorf gave a timely and incisive address upon the dangers from unrestricted immigration, cheap citizenship, bribery and corruption. In giving in his report as delegate to Oberlin Seminary and College Rev. W. A. Hobbs made a broad and able address upon ministerial education. One of the happiest arrangements of the provisional committee was the invitation to the eminent president of Auburn Seminary, Dr. H. M. Booth, to speak upon Christian Unity as Precedent to Church Unity. With a wealth of illustration, and in a delightful spirit, Dr. Booth insisted upon the deeper unity of love which tolerates variations of form in things non-essential.

Again, in the afternoon, the association gave way to the women, this time the Woman's Missionary Union taking the field, with Mrs. Dr. Kincaid, the president of the union, directing. A Few Figures by Mrs. J. J. Pearsall of Brooklyn showed about thirty-three per cent. gain in contributions for the year, which were over \$13,000. Mrs. Ethan Curtis spoke briefly upon The Past and the Future, and then the secretaries, representing societies doing work in the homeland, followed each other in felic-

itous and effective words. Dr. W. A. Duncan began with work for the children. Dr. J. A. Hamilton, Dr. Woodbury, Dr. Cobb and Dr. Kincaid showed the multifarious nature of our operations and needs. Dr. Woodbury dwelt upon the situation in Florida, and resolutions were adopted, on motion of Dr. Abbott, of sympathy for our teachers in Florida and support for the A. M. A. Resolutions favoring the movement towards international arbitration were submitted by Dr. Griffin and carried. Resolutions calling for the protection of our missionaries in Turkey were sent to Washington. Corporate members of the Board were put in nomination, and the whole session closed on Thursday evening with an address by Dr. A. H. Bradford upon the Outlook in Japan. Not dwelling upon the critical questions on which the deputation was sent, Dr. Bradford spoke at length to a crowded house, holding attention to every word, picturing the life and customs of the Japanese and giving a glowing tribute to the character of that people and to the ability and consecration of our missionaries. The attendance was quite up to the average, although some delegates traveled 700 miles in going and coming.

E. N. P.

#### THE MICHIGAN ASSOCIATION.

To Greenville again, after fourteen years, the clans came. An ideal Western church is this; planted in the woods in 1854, it is strong and fruitful and keeps the New England traditions, having had only four pastors in all these years, and the fourth, Rev. A. M. Hyde, it has just installed. Much history has been made since 1882. Every pastor but two has left the State or died, but the 16,000 permanent Congregationalists have become 31,000. Young men now fill nearly all the prominent pulpits. Bradshaw, the retiring moderator, is a patriarch, though scarcely past forty, with his seven years' service at Ann Arbor. The packed program goes with a snap. There are no failures, no pauses. Papers, discussions, reports come fast. Nobody dares to be prosy. Not much theology is heard, but there is a new spirit, mostly practical. Rev. H. P. De Forest and Rev. William Knight discussed The Broadening of Church Activities. The former says the church is to "make better men," the latter says it ought to "make a better society." Rev. J. C. Cromer and Rev. C. F. Swift followed with keen speeches to prove that it ought to do both. Rev. Messrs. James Hyslop, H. S. Roblee and Thomas Chalmers, with spiritual touch, emphasized the deepening of Christian life. Rev. A. M. Brodie wittily described the men to whom he likes to preach, and E. L. Wright the preacher he likes to hear.

The three evening sessions were splendid rallies with crowded houses. Secretary Taintor told his story of the Mayflower Men with stereopticon. Rev. G. E. Albrecht, fresh from the Doshisha, made a thrilling plea for the work in Japan. Secretary Warren, who found Mr. Albrecht in an Ohio factory and led him to Christ and to a splendid missionary career, marshaled a triplet of veteran home missionaries, and then threw upon the canvas the story of the Evolution of Michigan out of the pine woods and frontier villainy into a Christian life by the Home Missionary Society. Treasurer Sanderson is happy because the society has paid every obligation of the past year and has a cent to spare, which has been put into the permanent fund. The women's work is now wedded to the State work by the appointment of the president of the W. H. M. U., Mrs. I. P. Powell, on the board of trustees.

Sunday schools received marked attention and Superintendent Ewing keeps the churches alive about them. The A. M. A. is cordially backed by this association in its fight against the Sheats Law, and we spent two hours in hearing from its two seminaries and colleges and resolved generously in favor of all things good. Our paper, the *Plymouth Weekly*, is heartily encouraged to make as much money

as it can. One new thing is to be marked, a Foreign Missionary Society is launched to co-operate with the American Board to push the interests in the State. No longer is the foreign work to be left to the tender mercies of a committee. A whole session is to be given to it and a man in every local association is appointed to have a care for the great command.

Dr. Nehemiah Boynton looked in toward the last and was received with enthusiasm for his own sake and for the reason that, in his coming, Massachusetts has been punished for taking away Dr. Davis. And so the association went home from its happiest, busiest session, rejoicing in its strength and growth, determined to keep up to the good record.

D.

#### THE ILLINOIS STATE MEETING.

The fifty-third annual meeting was called to order Monday evening, May 18, in the beautiful city of Aurora, at the New England meeting house, Dr. J. M. Sturtevant, pastor. After a hearty address of welcome the sermon was preached by Rev. W. W. Leete of the First Church, Rockford. His text was Col. 1: 24, and his subject The Duty of Self-sacrifice. The sermon gave great satisfaction. Tuesday morning the association was organized by the choice of Pres. C. A. Blanchard as moderator, who presided with eminent fairness through all the sessions, and by strictly adhering to the program enabled the association to transact its necessary business in the time set apart for it. The devotional service, which occupied half an hour each morning of the three days' sessions, although one of the most interesting features of these State gatherings, seemed less impressive than usual. Indeed, the spiritual tone of this association seemed to many the lowest for years. The program gave the Illinois Home Missionary Society the lion's share of the time. The annual report was read by the secretary, Dr. James Tompkins, before it was put into the hands of those who were present at the association. It covered the work of the Chicago and Peoria missionary societies, as well as of the missionary pastors and evangelists of the State. The spiritual results of these departments of labor are encouraging. There have been few better years in this respect in our history. Although the total receipts have been nearly \$58,000, the State society closes its financial year with about \$3,000 deficit and sees little prospect of increasing its income to any perceptible extent the coming year. This means what resolutions passed reluctantly and after a good deal of discussion call for—efforts to reduce expenses in every department of the State missionary service.

During this morning session Secretary Hitchcock read a report of the condition of the theological seminary, and Rev. E. S. Carr a paper on Schleiermacher and the Christian Consciousness, in which the theory of the German professor and preacher was severely criticised. The interests of the American Board were briefly presented by Secretary Hitchcock and by Missionary Bissell of India. The latter, with burning and heartfelt eloquence, carried everything before him. He pleaded for an increase of gifts from the home churches, and portrayed the sad results of curtailing expenditures in the foreign field. The first two hours of the afternoon session, Mrs. Isaac Claflin in the chair, were given to the representatives of the Woman's Home Missionary Union of the State. The review by the president indicated progress in every department of this missionary work. Mrs. Zillah F. Stevens in graphic language described the life and moral condition of the thousand people who make up the flatboat city of Peoria, and made it evident to all that heathenism exists in its most repulsive features at our very doors, and presents problems whose solution will call for years of the most self-denying service.

An encouraging account of work among the



Negroes, especially at Beach Institute, Mobile, Ala., was given by Miss Ada L. Wilcox. Believing as she does that the colored race will finally take its proper place by the side of the ruling race of the country, she asks what is to be done for young women in whose veins there flows only a few drops of Negro blood, but who are yet excluded from the society for which both their education and their tastes fit them? An interesting story, weaving together the aims and accomplishments of the five home societies, was read by Mrs. J. T. Blanchard, after which the nature of the work undertaken by these societies was illustrated by living pictures, prepared and arranged by the women of the church whose guests we were. This feature of the afternoon session was both striking and effective.

In the hour that remained Rev. W. F. McMillen made a report of the Sunday school situation in the State, and Secretary Herrick enforced the demands of the Education Society, dividing his time with Miss Ada E. Wilson, who described the state of things in Utah and confirmed the conviction which many have had that Statehood for Utah means, most likely, permanence of Mormon rule. Years past there has been a good deal of complaint of crowded programs, with no time left for discussion. This year the program committee determined to leave time for discussion. Tuesday evening, therefore, after brief papers by Rev. J. B. Silcox and W. C. Miller in answer to the question, What Changes Are Needed in Modern Revival Methods? the subject was thrown open to the house. Mr. Silcox criticised the methods at present employed with considerable sharpness, declaring that on the whole they tend to make converts selfish and inefficient, rather than self-sacrificing and aggressive, that they present the Saviour as the dispenser of grace and not also as a king whose commands are to be implicitly obeyed, and that the opinion cherished by so many that results must be secured through what are known as revivals rather than through steady ingatherings is detrimental to the best interests of the kingdom of God.

No sooner was the subject open for discussion than men were on their feet to challenge the statements of the paper, and with such manifestation of feeling on the part of some as to lead a good many to hope that hereafter the old custom of a full program, with little opportunity for discussion, will be preserved. Nor were the discussions Wednesday afternoon on the policy to be pursued by the Home Missionary Society much more edifying than those of Tuesday evening. Wednesday morning came a paper on our academies by Dr. Eli Corwin, and another in answer to the question, Are Our Ethical Standards Declining? by Rev. L. O. Baird of Ottawa, and a presentation of the interests of the Sunday School and Publishing Society by Secretary McMillen and Rev. C. W. Hiatt. Wednesday evening was also given up to the Home Missionary Society, the speeches being made by Rev. W. G. Puddefoot, who, as usual, swept everything before him, Rev. H. T. Wiard and Mrs. Caswell of New York. The remarks of Mr. Wiard and Mrs. Caswell were made more vivid by the use of the stereopticon.

Thursday morning, following the report on Ministerial Relief by Rev. G. W. Colman, and the passing of a good many resolutions on various matters which had been carefully considered in committee, was a paper by Rev. D. F. Fox, on The Church and the Young People, in which the dangers which beset the Christian Endeavor Societies of the country were carefully pointed out. Mr. Fox is a believer in these societies, but thinks that in many instances young people make the annual convention an end rather than definite Christian work, that they prefer their own meetings to attendance at church, and that their prayer meetings are in danger of becoming light and uninteresting. The society

found many defenders although the dangers which Mr. Fox had pointed out could not be denied. Thursday afternoon brought a paper on Interdenominational Fellowship by Rev. Theodore Clifton, a narrative of the state of religion as given in the reports from the fourteen local associations of the State by Rev. G. H. Burgess, and a paper in the interests of the Church Building Society by Rev. G. H. Wilson of Paxton. The session closed with a communion service of much solemnity. Thursday evening was made a jubilee rally for the A. M. A. With Dr. Roy in charge it need not be said that every moment was full of interest. Men and women from the South were present, both to illustrate the work of the association in their own persons, and by their words appeal for its support.

Farewell words from the pastor with whose church we had met brought to a close the exercises of a gathering which on the whole was profitable, and which was attended by larger numbers than usual. Both at this meeting, as at some previous meetings, we suffered a good deal from the withdrawal during the sessions of the corporate members of the State Home Missionary Society to attend to business which ought to be attended to when the regular meetings are not going on. No man cares to prepare a paper to be read before the association and then have the leading men of the State fail to give him a hearing because unfortunate arrangements compel them to be elsewhere during the half-hour assigned to the consideration of his topic. Better fewer sessions when all are present than those we now have with so many absent from them. Superb weather and the abounding hospitality of the people of Aurora left nothing that the most exacting could have wished.

FRANKLIN.

## FROM THE HAWKEYE STATE.

The revival spirit seems to have stirred our churches more this season than for several years. In a good many towns there has been a general revival, and hundreds have professed faith in Christ. Evangelists have done good work; neighboring pastors have rendered valuable assistance; earnest workers on the field have been important factors. Under the leadership of evangelists general revivals have taken place in Cedar Falls, Waterloo, Marion and Dubuque. All the churches in these places have received large additions to membership. Many of the smaller churches have added from fifty to seventy-five per cent. to their membership during the winter, and a few have more than doubled their membership. The little church at Fayette had a precarious existence for a time. In 1895 it reported a membership of only twenty-five. Rev. J. E. Snowden proved to be just the man for the place. The church building has been enlarged, but it is too small to accommodate the congregations, including the 110 converts received at one time. Salem has had a similar experience. A few months ago it had a membership of about eighty. Under the leadership of Rev. J. P. Dyas more than 150 have been added to the church. Many other small churches have been graciously quickened. The results of these revivals are not to be measured by the lengthened church rolls alone. Increased activity is apparent in many lines. Though the State suffers from the hard times it raised its portion of the American Board debt, and the home missionary debt of about \$1,500 at the close of the year was entirely raised in three days after a final appeal.

The Endeavor Societies are becoming active in several lines of sociological work. They are waging war against the slot-machines, the cigarette and like evils. They have been active in working for the separation of youthful and hardened criminals in our prisons, and at Christmas sent each inmate of our penitentiaries a small remembrance which was highly appreciated. They also sent an Easter letter to each convict.

The legislature did not accomplish much in the line of reforms. Many are thankful, however, that it did not do worse. The bill to legalize the manufacture of liquors within the State failed by a few votes. The age of consent was raised from thirteen to fifteen and the good people of the State will continue their fight in this line until the age is made eighteen. The act to prohibit the sale of cigarettes was ridiculed by many leading papers, but it passed notwithstanding.

The fiftieth anniversary of good Dr. Salter's pastorate at Burlington was an event full of an interest not limited to the Congregational fellowship. For fifty-three years Dr. Salter has been identified with every interest that has contributed to the moral welfare of the State, and all are glad to do him honor. His host of friends hope and pray that he may long be spared. This anniversary and others soon to follow remind us that Iowa is beginning to take on age, at least what we call age west of the Father of Waters. The semi-centennial of Iowa's admission into the Union will soon be celebrated. Preparations for the event are now under way, and it is conceded on all sides that Burlington is the place for the celebration, since it was the seat of government even while Iowa was a part of Wisconsin Territory. The Territory of Iowa was organized in 1838 and Burlington continued to be the capital for three years. The legislature met at Old Zion Church, the first brick church edifice erected in the State. The population of the territory at that time was less than 50,000. Iowa had a stormy time in organizing the State government. The proposed constitution was rejected twice, largely because the people did not like the boundaries fixed by Congress. The work was finally accomplished with wonderful dispatch. The legislature passed an act in January, 1846, providing for an election in April to select delegates to a constitutional convention. That body met May 4, and the constitution then drawn up was adopted by the people Aug. 3 following. The vote indicates the small population, for at an election so full of excitement only about 18,000 votes could be polled. This quick legislative work was done without the aid of railroads or telegraph lines.

W. W. G.

## THEOLOGICAL SEMINARIES.

## Andover.

President Smyth preached in the seminary church last Sunday.—The students enjoyed a full holiday on May 20, Andover's 250th anniversary. Prof. Churchill presided at the anniversary dinner.—B. G. Mattson of the Middle Class has joined the European party.—Dr. Mackenzie's lectures were omitted last week.—This summer R. W. Dunbar will preach at Grand Lake Stream, Me.; W. T. Bartley at Isle au Haut, Me.; N. H. Dutcher at Sudbury, Vt.; B. F. Gustin at South Merrimac, N. H.; F. W. Hodgdon at Newcastle, N. H.; H. H. Loud at Woburn, Mass.; F. N. Saltmarsh at North Londonderry, N. H.; and E. H. Roper at East Walpole, Mass.—The seminary tennis tournament is now in progress.

## Hartford.

At the faculty conference last week Professors Gillett, Mitchell and Jacobus discussed The Relation of the Minister to Money.—The program of the 62d anniversary has just been issued. Tuesday afternoon, June 2, there will be oral examinations in ecclesiastical dogmatics for Middlers and in the life of Christ and apostolic history for Juniors. In the evening Dr. W. A. Richards of Plainfield, N. J., will give an address on The City and Its Church. Wednesday morning there will be oral examinations for Seniors in pastoral theology, for Middlers in exegesis of Ephesians and for the Juniors in Biblical dogmatics. At 12.30 will be the anniversary dinner, followed by the annual meeting of the Alumni Association. Subject for discussion, The Relation of the Theological Seminaries to the Churches, to be opened by Pres. C. D. Hartman, Rev. F. S. Hatch and Rev. Asher Anderson, D. D. Wednesday evening the graduating exercises will be held in the chapel. Messrs. Dunning, Kelley, Merrill and Miss Wild will speak, and President Hartman will address the Graduating Class. The annual meetings of the Board of Trustees and the Pastoral Union will be Thursday morning.

## Vale.

During the year just closed the members of the Student Volunteer Band have given 33 addresses before the churches of the State. In all 50 addresses have been given. In many cases conferences have been held with missionary committees. The band has raised about \$200 for mission work. The study classes next year will be taught by J. P. Deane of next year's Middle Class.—Professor Day is making a large and interesting collection of Bibles in all languages for the Library of Foreign Missions.—The Fogg Scholarships have been awarded to the following Juniors: H. H. Bayenderian, Charles Boppell, F. C. Bliss, C. B. B. Bowser, J. P. Deane, W. C. Ferris, A. E. Fraser, J. K. Moore, J. E. Pinney and H. J. Wyckoff.—Additional home missionary appointments are: S. F. Blomfield to Michigan, S. R. Meyers to New York and L. W. Willberger to Vermont.—W. H. Short will be connected with the State Law and Order League.—C. C. Merrill of the next year Senior Class will supply regularly at Easton.—H. W. Johnson will supply at Bethany during the summer.—Of the Graduating Class L. P. Armstrong will preach at Oxford, T. N. Baker accepts the pastorate of Dixwell Avenue Church (colored), G. A. Bushee will settle at Roxbury, Ct., C. W. Collier at East Hampton, John Deans at Dayville, P. H. Eifer assistant at Phillips Church, Boston, J. H. Grant at Meriden and W. M. Weeks at Easton.—Messrs. Morgan Daniel, James Davies, J. E. Thomas and James Williams return for pastoral work to Wales.—Arthur G. Beach of Marietta College goes to Germany on the Dwight Fellowship. Nathan Powell will also study in Germany.

Professor Stevens, who has succeeded Professor Harris, brought into his work his thorough acquaintance with the theology of the New Testament. His masterly work as an exegete has enabled him to set forth clearly the Biblical foundations of systematic theology. His historical presentation of theological thought has been clear and orderly, while he is in spirit broad and generous and well represents the modern point of view in theology. He combines with this a certain natural conservatism and an admirably well-balanced judgment.

## Chicago.

Nine prizes of \$50 each are offered to candidates in Hebrew for admission to the Junior Class, and an additional prize of \$50 goes to the candidate passing the best test. The entrance examination occurs Sept. 9.

## CONFERENCES AND ASSOCIATIONS.

MASS.—The Hampshire Conference met in Florence last week. The sessions were well attended and full of interest. Topics were, in part: The Influence of Literature on Life, Public School Methods in Sunday School, The French College at Springfield. The sermon was by Rev. E. C. Camp.

N. H.—Grafton County Conference met in Hanover Center, May 19, 20. The topics were: The Energizing Power of the Gospel, The Church and School, The Church of Today, The Church and Young Men, Church Union, Mutual Relations Between the Church and C. E. Society, That Prayer Meeting.

CT.—The Hartford Conference held a recent meeting at Poquonock. The topics were, The Prayer Meeting and Incorporation of Churches. Addresses were also made by the field secretaries of the various missionary societies.

The Hartford East Conference held its annual meeting in Manchester. The pastor and three delegates were present from each of the 12 churches. Topics were, Some Hopeful Signs in Our Church Music Among Musicians, Ministers and the General Public, and The Layman's Part in the Advancement of the Kingdom. Missionary addresses were also given. The meeting was unusually successful.

MINN.—Anoka Conference, comprising one-fourth of the Congregational churches of the State, held an interesting session, May 19-21, with Olivet Church, St. Paul. Reports were received from 48 of the 52 churches, most of which were extremely encouraging. Three new churches have been formed during the year and three edifices secured. Most of the churches, including all in Minneapolis and all but one in St. Paul, are provided with pastors. In many of them special seasons of religious interest have been enjoyed. Seven new pastors of Minneapolis churches reported. Rev. W. B. Millard gave the annual address upon The Ministration of the Holy Spirit. Topics discussed were: Evangelistic Services and Methods in Ordinary Church Work, the consensus of opinion being that special evangelistic services, the observance of Passion Week, the Week of Prayer and other seasons are needed, but that the old-fashioned revival is giving place to other ways of reaching men; The Church in the World, as a Teacher, a Social Factor, for Righteous-

ness; Recent Discussion Concerning the Person of Christ, Loyalty to the Six Societies, The Development of Our Weaker Churches, The Inductive Method of Bible Study, The Scandinavian Work; The Minnesota Frontier, Foreign Missions. Much interest and a spirited discussion with divergence of views followed the paper on The Person of Christ. A minute was adopted expressing regret that a Baptist Council in the city had reordained a young man who left our denomination on account of a change of views with respect to the subject and mode of baptism.

Winona Conference met at Winona, May 19, 20. Topics were: The Church in Its Relations to Industry, to Municipal Affairs, to Our Benevolent Societies and to Spiritual Life; and Home and Foreign Missions. Dr. Graham Taylor of Chicago gave an address. In all the discussions the feeling was manifest that the church needs to bestir itself to meet changing conditions and come into closer touch with the people. Reports from the churches were for the most part encouraging.

N. D.—Fargo Conference held a helpful and encouraging meeting at Portland, May 12-14. The papers and sermon were strong and stirring. An earnest appeal for Fargo College received a warm response, and resolutions were adopted pledging hearty support in efforts to secure the conditional gift of Dr. D. K. Pearsons.

COL.—The Denver Association met with the Boulevard Church May 6-8. The visitors took great interest in the new \$22,000 parish house with its complete equipment for institutional work. The sermon was by Dr. J. H. Ecob, and thoughtful papers were read on The Church the Model Business Institution, Social Settlements, Institutional Work, etc. Addresses on The Future of Our State as Influenced by Christian Education and by the Sunday School closed this eminently practical session.

CAL.—The Sacramento Valley Association, May 5, 6, held a successful meeting in Rocklin, 10 of the 17 churches being represented. Reports of work were encouraging. A feature of special interest was the evening given to the women's missionary societies.

The San Joaquin Valley Association met at Porterville, May 5, 6. Interesting discussions were held on Religion in the Home, in Business, in Public Life and in the Church. The claims of missions, both home and foreign, were presented, special attention being given to China and the work of the W. H. M. S.

## CLUBS.

MASS.—The Boston Club met in the new Tremont Temple for the first time last Monday night, and observed ladies' night according to the annual custom. The receiving party occupied Lorimer Hall and included President and Mrs. A. H. Wellman and others. The collation was served in Gilbert Hall. The occasion was marked by entire informality. Prof. George Adam Smith gave an unusually interesting address and a delightful musical program was rendered by the Germania band and several soloists. Hereafter the club will meet regularly in these new quarters.

N. H.—The Ascutney Club met May 25 in West Lebanon. On the topic, Thoughts from the Club for the Club, five-minute speeches were made by the officers and chairmen. The address was by Hon. Adna Brown, on Personal Recollections of a Trip through Palestine.

The Central Club held its sixth annual meeting with the First Church, Concord, May 20, with a full attendance. The old board of officers was elected for the ensuing year. Rev. S. E. Herrick, D. D., of Boston gave an able, instructive and helpful address on Some Recent Theories Concerning Christ's Teachings in Their Bearing upon the Social Life of the World. The membership is now 248.

N. Y.—The Club of New York and vicinity, at its last meeting, held a Tennyson night. Hamilton W. Mable gave a pleasant talk on the author as a poet and religious teacher. Songs and poems of Tennyson were also rendered. The attendance at this last meeting of the year was full.

PA.—The club of Pittsburg and vicinity held its last meeting of the season May 19. The speaker was Mr. J. A. Emery, who held the interest of the club in Reminiscences of Cape Cod. The year's work has been encouraging and the club is gradually increasing in size.

MICH.—The West Michigan Club met May 18. A lively discussion was provoked by a fine address by Rev. N. S. Bradley on The Necessity of a Restatement of Christian Doctrine. After supper toasts were responded to by Mrs. I. P. Rowland on The Club Woman, Rev. A. M. Brodie on The Club Man, Rev. I. P. Powell on The New Wine, Rev. Thomas Barr,

The Old Is Better. A lecture by Rev. D. F. Bradley on The Political Situation in Africa closed the program.

## NEW ENGLAND.

## Boston.

BRIGHTON.—The reception in honor of the fifth anniversary of Dr. A. A. Berle's pastorate was an occasion of many pleasant features. A purse of \$175 was given the pastor and \$75 to his wife from the men and women of the church, respectively. Several speakers did honor to the occasion.

## Massachusetts.

CHELSEA.—Central. The stir which has recently occurred by reason of the call of the pastor, Rev. C. E. Jefferson, to the far West has meant vastly more to his church and city than the neighborhood could have anticipated at first. The esteem of its citizens for the righteous civic reforms he has led during his pastorate, the respect of brother ministers, the affection of his flock and the love of the whole community have all been intensely emphasized during this period of uncertainty. A consideration of the success of the pastor's service here leaves no room for surprise at such a flood of protest against his departure, and now there is great rejoicing.

MILFORD.—First. This church is in a flourishing condition. Thirteen persons have been received since Jan. 1. The present membership is 287. The benevolences last year were \$1,610. In addition to the usual contributions since Jan. 1, the church gave \$125 to Armenian relief. The pastor, Rev. Webster Woodbury, gives addresses Sunday evenings, illustrated with the stereopticon. The several organizations of the church are doing good work.

BRIDGEWATER.—Central Square. The church tendered to Rev. and Mrs. E. S. Porter a reception, May 15, upon the completion of seven years of pastoral service. During this time there has been quiet but constant growth in all departments, \$18,000 have been raised for current expenses and improvements, and the average contributions for benevolence have been nearly doubled, aggregating \$4,051. There have been 87 additions to the membership, 49 on confession, a net increase of 14 per cent. The present membership is 259.

SOUTHBRIDGE.—The women of the society have renovated the parsonage thoroughly, painting, papering and calminating the rooms.

WORCESTER.—First Swedish has purchased the Salem Street property for \$40,000, and is to be congratulated on securing so fine a house, well situated and equipped.—Piedmont meeting house will be closed during the pastor's vacation and undergo extensive repairs. The church accepts the invitation of Pilgrim Church for worship during that time.—Pilgrim. The women held their annual "baby reception" last week. About 100 of the little ones were present. This has proved a most happy and profitable feature of the church.—Plymouth. May 17 Dr. McCullagh commemorated the 25th anniversary of his ordination by a sermon reviewing his work and its lessons. He was called to this pastorate in 1890. Although but six years in the city, he is, with one exception, the senior pastor. The church under his pastorate has added 225 names to its roll, contributed \$61,656 for home expenses and \$175,626 for missions at home and abroad. The following Tuesday evening a reception was tendered by the church.

WEST SPRINGFIELD.—Park has voted to extend a call to Rev. A. E. Fitch of Utica, N. Y., to become the pastor of the church. Mr. Fitch is one of six candidates who have recently supplied the pulpit. He is a young man and a member of the class of '96 of Auburn Theological Seminary.

## Maine.

MADISON.—Mr. F. A. Fuller of the Graduating Class of Bangor Seminary assumes charge of this church. During the four years' service of Rev. J. H. Matthews the church has become self-supporting, has had an accession to its membership of about 30 persons and has built a new edifice costing \$12,000.

BIDDEFORD.—Second. The top of the spire was recently struck during a thunderstorm, in the same manner as last year. The repairs to the vane, necessitated by the former stroke, had not been undertaken, and the damages of this second occasion were not very serious.

## New Hampshire.

BARNSTEAD PARADE.—The first church edifice built here in 1769 was of logs. The location is now marked by a few scattered stones. The first framed structure in the town was erected in 1796. It is proposed the present season to commemorate its 100th anniversary by appropriate services. To this end members of the society are perfecting arrange-



ments, and will send letters of invitation to the descendants of all the old families dwelling there during the early history of the church. The event will probably occur in June, and promises to be an occasion of great interest. It is a fact worthy to be chronicled that two pastors conducted its services for 84 years, Rev. Enos George 54, and Rev. W. O. Carr 30.

**MEREDITH.**—As a direct outgrowth of the past four months of union work by the three denominations Evangelist Ralph Gilliam spent the first two weeks of May here. His methods were beyond criticism and his work was strong. He gained a marked influence among the business and working men. All business was suspended one afternoon. The community attests to the fact of never having been so moved before. A good number of persons decided to start in the Christian life.

**MARLBORO.**—The Finlanders at the "Quarry," few of whom can speak English, have recently organized a total abstinence society and expect to have a Lutheran missionary about once a month. Rev. J. S. Colby, who has withdrawn his resignation of the pastorate, to the joy of his people, will do such service as he can for them at other times. As a class they are industrious and worthy.

**LANCASTER.**—The church has met with a great loss in the recent death of Charles E. Allen who for nearly 50 years was chorister and leader of the singing in the Sunday school and prayer meetings. He was a valuable assistant of the pastor, never refusing the help desired if able to render it.

**CONCORD.**—*South.* A large audience was present at the farewell services in the old chapel previous to its demolition to give place to the new one to be built the present season.

**HILLSBORO CENTER.**—The King's Daughters, "in a financial experience meeting," lately told how they have raised \$50, to be expended in needed improvements on the parsonage.

#### Connecticut.

**NEW HAVEN.**—The Connecticut Association of Working Girls' Clubs held its sixth annual meeting, May 20, at Center Church Chapel. An evening meeting at Lenox Hall was attended by a large audience of working girls.—The C. E. union of the city and vicinity held a large meeting at Westville, May 21. A stirring address on Soul Winning was given by H. B. Gibboud of the Rescue Mission of Syracuse, N. Y.—*Plymouth.* The pastor, Dr. W. W. McLane, is giving an extended series of lectures on The Bible in the Creeds of the Church.

**BRIDGEPORT.**—The 11th annual meeting of the Women's H. M. U. was held with the First Church, May 20. Among the speakers were Pres. S. B. L. Penrose of Whitman College, Mrs. C. H. Taintor, Miss M. D. Moffatt and Rev. G. H. Gutterston.

#### MIDDLE STATES.

##### New York.

**SALAMANCA.**—The church held its annual meeting May 5. The membership has increased during the year by 16 and all bills are paid. Rev. M. L. Dalton begins his sixth year as pastor with better prospect than ever.

##### New Jersey.

**GLEN RIDGE.**—This growing church now publishes a monthly of unusual excellence. It is an eight-page paper called *The Polished Arrow* and is devoted to the unification and strengthening of the many activities of the church. It is sold by subscription and is also systematically given away. The new Lend-a-Hand Club of boys for "the development of Christian manhood" continues to do well, and there has now been added to the several young people's and children's societies a "Cradle Roll" for children under seven. The mission band, with which it is connected, has been active in working for the needy in this country and for a little girl in a kindergarten in Casarea, Turkey. The senior circle of King's Daughters has done much among the poor in Bloomfield, and has united with other circles in that place in establishing a kindergarten. The standing committee has recently issued a handsome church manual.

**PARK RIDGE.**—The pastor, Rev. Charles Hellwell, has just completed his seventh year of service, and celebrated the event by a special anniversary sermon, giving both retrospect and prospect. The church is growing in numbers, having increased 25 per cent. within a year, and also in the confidence of the community, as is shown by the increased attendance at the services and the larger number of calls for pastoral service. A double quartet of trained singers has been formed, much to the help of the evening service. The King's Daughters recently gave a successful cantata, and the Sunday school boys' Flute and Drum Corps, of which the pastor is flute instructor, continues to do well.

#### THE SOUTH.

##### Florida.

The church at Panasoffkee, sadly in need of a house of worship, is about to build.—Rev. E. P. Herrick of the Tampa church has from time to time preached a brief sermon in Spanish before the regular sermon Sunday evening.—On May 19, the first anniversary of the death of Marti, 180 Cubans were addressed by Mr. Herrick in the Cuban chapel in Ibor City.

#### THE INTERIOR.

##### Ohio.

**ZANESVILLE.**—Some who attended the council to dismiss Rev. D. I. Jones believed they were attending the funeral of the church, but since the coming of Rev. C. H. Hanks, two and one-half years ago, there has been a steady and substantial growth. Over 100 members have been added and the congregations have steadily increased, a troublesome debt has been almost removed and the pastor and people are heartily united.

**AKRON.**—*First.* Rev. T. E. Monroe has just completed his 23d year, the longest pastorate of any minister now serving in the State. There have been in the last year 55 additions, 44 on confession, with no outside help.—*Arlington Street* reports the whole community interested in the preaching of the gospel by Rev. E. T. McMahon, the pastor.

**TWINSBURGH.**—One year ago Rev. W. A. Swengel was called for one year. The work has been so satisfactory that he has been engaged permanently. Within the year there have been about a dozen accessions. A new roof tower clock and other improvements have been added to the house.

##### Indiana.

**ELKHART.**—Rev. F. E. Knopf has closed his seventh year here and has accepted its hearty invitation to remain. At the meeting good reports came in from all departments. All debts are paid and money remains in the treasury. The basement of the church edifice, it was decided, should be finished off at a cost of \$600. A part has been already pledged. It will be used for Sunday school and social rooms. Fifteen persons have been added to the church on confession and one by letter the past year.

**ONTARIO.**—The pastor, Rev. J. R. Preston, has recently had the assistance of Evangelist G. H. Jackson in a series of meetings, which, notwithstanding the springtime work of the farmers, were well attended and resulted in much good to the church. A number of persons gave themselves to Christ, of whom five united at the May communion. Mr. Jackson is now assisting Mr. Preston in protracted meetings with the new church in Shipshewana.

**TERRE HAUTE.**—*First.* At the midweek meeting, May 13, Dr. J. H. Crum's resignation was accepted by a small majority, although there was much opposition to his going. Resolutions of respect and commendation were unanimously adopted. Dr. Crum feels that the old church edifice should be replaced by a modern building, and that another pastor may be able to do more aggressive work in this direction.

**INDIANAPOLIS.**—*Plymouth.* The unveiling of a portrait of the late Rev. O. C. McCulloch occurred May 21. Prof. W. A. Bell made the presentation speech and Miss Ruth McCulloch removed the draperies. The pastor, Rev. F. E. Dewhurst, accepted the gift in the name of the church. Mr. T. C. Steele, the artist, whose present effort is considered a marked success, was a special friend of the deceased charity leader.

**ALEXANDRIA.**—Rev. T. C. Smith, who accepts the call of this new church, has been one of the instructors in the Bible School of Butler College, an institution which has recently passed from the control of the Disciple denomination and become an integral part of the new Indianapolis University. Mr. Smith was formerly a missionary in Jamaica and is a young man of much ability and earnestness.

#### Wisconsin.

**BUTTERNUT.**—The dedication of the new edifice occurred May 10. Rev. T. G. Grassie preached the sermon and Rev. H. C. Todd offered the prayer.

#### THE WEST.

##### Missouri.

**KANSAS CITY.**—*First.* The 10th annual meeting of the Ladies' Union was held April 17. This is made a gala occasion each year, the whole congregation being invited. Reports showed that \$2,827 had been expended during the year in various lines of home and foreign missions. The young women gave \$100 for missions and carried on a kitchen garden.

#### Minnesota.

**MINNEAPOLIS.**—*Bethany* gave a reception to its new pastor, Rev. J. W. Heyward. He finds the people responsive and is building up a good congregation.—*Forest Heights*, organized 18 months ago, has a property worth \$4,000, with no debt except \$500 to the C. C. B. S. Since the coming, April 1, of the present pastor, Rev. R. A. Hadden, 14 members have been received, seven upon confession. A promising Boys' Brigade is a prominent feature. A reception was recently tendered the pastor.

**ST. PAUL.**—*Oliver* has made substantial progress during the year, having reduced its debt, erected an addition to its building for social purposes, and received a large number of additions upon confession, the result of a revival. Several members of downtown churches also have united, so that it has considerable strength.—*Pacific* has received the promise of substantial aid from the C. C. B. S., and hopes to unite with the Presbyterian church on a Congregational basis.

**BROWNTON AND STEWART.**—This field has met all financial obligations during the year, reduced the amount of aid asked for from the H. M. S. and reports additions to membership.

**STEWARTVILLE.**—Progress has been made but some financial obligations are pressing, with other discouragements which are met in a hopeful spirit.

The church in Hutchinson has called a pastor who will move into the new parsonage which has just been secured.

#### North Dakota.

**CRARY.**—Rev. U. G. Rich, assisted by Rev. E. H. Stickney, organized a church of nine members, May 10. The work is hopeful. It is expected that a meeting house will be erected this season.

**FARGO.**—Evangelist C. N. Hunt of Minneapolis is holding special meetings in the armory, supported by the united efforts of the city pastors. Much interest is manifested.

Rev. Isaac B. Tracy, just beginning work at Grand Forks, finds the church in good condition. Eleven persons were recently received to membership.—special meetings are being held at Williston, Evangelist W. H. Gimblett assisting the pastor, Rev. George Extence. Deep interest is manifested.

#### Colorado.

**CRIPPLE CREEK.**—Later accounts of the fire show that in addition to the loss of the house of worship, the parsonage, largely built by the pastor, was destroyed. The loss was large, exclusive of insurance. The meeting house will be rebuilt at once on the old site.

**HIGHLAND LAKE.**—A new house of worship will be erected this summer, the result of a trip east by the enterprising pastor, Rev. Mary G. Bumstead, and of the generous response of the people on her return.

#### Oklahoma.

**MORRISON.**—The new edifice was dedicated May 17, Supt. J. H. Parker preaching the sermon. Evangelist L. J. Parker has assisted the pastor, Rev. C. J. Rives, in special meetings for a week.

**OKLAHOMA CITY.**—A reception was given, May 6, to Rev. Joel Harper, the incoming pastor, and his wife, and to Rev. O. C. Burhans and wife, who are just leaving the field.

Rev. R. B. Foster will leave Perkins Aug. 1 to take charge of the training school at Kingfisher.

#### PACIFIC COAST.

##### California.

**SAN DIEGO.**—*First.* This church, since its organization 10 years ago, has worshiped in temporary quarters. Although growing in numbers and spiritual strength, the financial problem involved in a permanent building has seemed beyond solution. At the annual meeting in February it was unanimously voted that the work of securing a lot and church edifice be undertaken at once, and at a public meeting held May 10, under the inspiring leadership of the pastor, Dr. S. A. Norton, subscriptions amounting to \$16,800 were made amid great enthusiasm. Of this total \$8,000 were pledged in seven amounts. All gave generously, even to the point of sacrifice.

**PASO ROBLES.**—By unanimous action, after investigation through a committee, the San Bernardino Association of Congregational Churches and Ministers adopted a report of the credential committee, which closes as follows: "In view of all this evidence and the fact that Mr. King, though cited, refuses to answer charges, we recommend that Earl Russell King be expelled from the San Bernardino District Association. And we further recommend that the churches and general public be warned against this man as dangerous and unworthy." This action has been communicated to

us under the official signature of the registrar of the association.

#### Washington.

CLAYTON.—A house of worship was dedicated May 10, Rev. Messrs. T. W. Walters and E. J. Singer, with the pastor, Rev. Frank McConaughy, conducting the exercises.

The Sunday evening sermons of Rev. F. H. Cherington, pastor of Westminster Church, Spokane, on The Home are drawing large congregations and attracting special attention.—Evangelist Holdbridge has conducted a series of meetings at Pullman. Rev. R. W. Farquhar is pastor.

#### WEEKLY REGISTER.

##### Calls.

BATES, Chas. S., Farmington, N.H., to Hanson, Mass. Accepts.  
BURGESS, Gideon A., president Winnebago College, Minn., to Washington St. Ch., Toledo, O. Accepts.  
CHESMAN, T. W. G., recently of South Dakota, to Seward, Neb. Accepts.  
DAVIS, A. A., accepts call to Lakeland, Minn., for six months.  
DETLING, Wm. C., Chelsea, Mass., to Centerville, Hartstable. Accepts.  
ELY, Edward L., Saratoga and Cherry Hill Chs., Omaha, Neb., accepts call to Rockford, Io.  
EVANS, Sam'l J., Yale Divinity Sch., to supply at Glenbrook Chapel, New Haven, Ct. Accepts.  
FITCH, Albert E., Utica, N.Y., to Park St. Ch., W. Springfield, Mass.  
FLINT, Wm. H., to permanent pastorate at Metamora, Mich., where he has been supplying for two years. Accepts.  
GIBSON, Andrew, Bangor Sem., to Loudon, N.H.  
GRAY, Wm. J., Open Door Ch., Minneapolis, Minn., to Everett, Wn.  
HARP, Cyrus D., Providence, R.I., declines call to Lakeville, Mass.  
HOLDEN, Fred A., Gastonbury, Ct., declines call to Willington.  
ISAACS, Wm. J., accepts call to remain another year at Melville and Buchanan, N.D.  
LANPHEAR, Nath'l D., Kinderhook, Mich., to Grandville and Fisher. Accepts.  
LEWIS, Sam'l, Lewis, N.Y., to First Ch., Coaldale, Pa.  
LYON, Elwood P., Bangor Sem., to Westford, Vt.  
PHOEB, Arthur E., New Baltimore, Mich., to Hopkins and Hilliards. Accepts.  
RATCLIFFE, Chas. A., Mattapoisett, Mass., to Trinity Ch., N. Attleboro. Accepts.  
REITER, David H., to remain at Vicksburg, Mich., another year. Accepts.  
RICH, Prof. Chas. S., Bowdoin College, accepts call to Stockbridge, Mass.  
SILER, W. J., to Minneha, Okl. Accepts.  
SMITH, J. A., to Berlin and Avoca, Neb. Accepts.  
SMITH, Thos. C. (Disciple), Irvington, Ind., to Alexandria. Accepts.  
STEVENS, Wm. D., Seymour, Mo., to Noble. Accepts.  
THOMSON, Jas., Hannibal, Mo., to Pres. Ch., Moberly.  
WATTLE, Chas., Bangor Sem., to Second Ch., Ossipee, N.H. Accepts.  
WILCOX, A. V., to supply for a year at Newark Valley, N.Y.  
WILCOX, Warren P., Allendale, Mich., to Alpine and Walker. Accepts.

##### Ordinations and Installations.

HARRIS, Chas. E., Jr., Moorhead, Minn., May 21. Sermon, Rev. J. E. Dudley, D.D.; other parts, Rev. Messrs. O. M. Smith, L. B. Tracy, Francis Wrigley, G. E. Soper, J. D. Whitelaw, H. F. Fisher.  
HOLWAY, Theo. T., Chicago Sem., o. p. Maplewood Ch., St. Louis, Mo., May 14. Sermon, Rev. J. W. Sutherland; other parts, Rev. Messrs. R. M. Sargent, Michael Burnham, D. D., and John Holway, father of the candidate.  
HYDE, Albert M., Greenville, Mich., May 22. Sermon, Rev. D. F. Bradley; other parts, Rev. Messrs. Wm. Knight, E. B. Fairfield, C. F. Swift, Prof. A. H. Currier, D. D.  
NUNRO, G. A., o. Milford, Neb., May 12.  
NUNRO, Edwin L., o. Central Ch., Chelsea, Mass., May 18. Parts by Rev. Messrs. C. E. Jefferson, C. R. Brown and Smith Baker, D. D.  
OLSEN, A. W., o. Warren, Pa., May 14. Parts by Rev. Messrs. E. C. Hall, C. J. Luodquist, J. A. Dahlgren.

##### Resignations.

DAVIES, Sam'l L., Le Raysville, Pa., to take effect early in July.  
FLEMING, Sam'l J., Elmwood Ch., Providence, R. I.  
LINDSAY, Geo., Aberdeen, Wn.  
MARTIN, Moses M., Allegan, Mich., to take effect July 1. After a six years' pastorate.  
POWELL, Everett A., Madison, Minn., to take effect June 15.  
WILLIAMS, W. L., San Jacinto, Cal.  
YOUNG, Chas. S., Fryeburg, Me.

##### Dismissals.

NOON, Sam'l A., Taftville, Ct., May 23.

##### Churches Organized.

BRUCE, Wis., 4 May, 11 members.  
CLOVER, Wn., Okanogan Co., 17 May, W. E. Dawson, pastor.  
CRARY, N. D., 10 May, nine members.  
DENVER, Col., Welsh, 10 May, 22 members.  
LINCKLAEN, N. Y., reorganized 13 May, 20 members.

##### Miscellaneous.

BEHREND, Dr. Adolphus J. F., of Central Ch., Brooklyn, N.Y., expects to sail for Europe early in July, to remain until September.  
BOSTWICK, Elmer D., Petaluma, Cal., is preaching Sunday mornings at Covert, Mich., where he is spending an extended vacation in search of health.  
CHESMAN, Abraham A., of Fairmont, Neb., is to give half his time next year to the State secretaryship of Doane College.  
DELVIN, Chas. S., and wife, were welcomed to their new field in Hersey, Mich., by a reception attended by about 100 parishioners.  
DUGLASS, Alex., having completed his term of service at Dehesa, Cal., will be followed by Mr. A. C. Dodd of Pacific Sem., who will supply during the summer.  
HYDE, Henry, Somersworth, N. H., was slightly injured by being thrown from a carriage May 13.  
LARKIN, J. Wallace, has undertaken work on a large circuit in Paradox Valley, Montrose and San Miguel Counties, Col.  
MATTHEWS, Jno. H., after an acting pastorate of four years at Madison, Me., declines re-election. He also has preached at N. Anson Sunday afternoons.  
MORSE, Lewis W., Lowell, Mass., will supply for the present at Antrim Center, N. H.  
PARKER, Edwin P., of the South Ch., Hartford, Ct., is in Europe to remain until August.  
WARD, Geo. M., has entered upon his duties as president of Rollins College, Winter Park, Fla.  
WARNER, Thos. H., received as a parting gift from his church in Clinton, Mich., a gold watch and chain, while Mrs. Warner was remembered by church and S. S. with a silver ice pitcher.

WATSON, Wm. H., at the close of a mid-week service on the Parable of the Pounds, was pleasantly surprised with a practical illustration of the topic by his people at Red Lodge, Mon., who brought gifts amounting to \$25.

WRIGHT, Gavin H., of Andover Sem., will supply at Warren, Vt., during the summer.  
WRIGHT, H. C., is to supply at People's Ch., St. Paul, Minn., during the absence of the pastor in Europe.

#### OTHER CHRISTIAN WORK.

Northfield will this year, as heretofore, be the Mecca of multitudes of Christian Pilgrims through the summer months. The World's Student Conference from June 26 to July 5 follows hard upon the graduation exercises of Mount Hermon and Northfield Seminary, and the General Conference for Bible study is scheduled from July 30 to August 16, while the Y. M. C. A. encampment, initiated last year, will be a feature of the entire summer, and a kindergarten is to be held simultaneously. The Young Women's Conference will last from July 10 to 20. The list of speakers at these various gatherings includes besides such familiar favorites as Mr. Moody and Dr. Mackenzie, Robert E. Speer, Rev. R. A. Torrey, Rev. F. B. Meyer, Major Whittle, Prof. R. E. Thompson of Philadelphia, and Charles T. Studd of Cambridge University and perhaps Prebendary Webb-Peploe.

Toronto, long distinguished for its Sunday observance and sometimes called the City of Churches, was favored, May 3, by the enterprise of the *Evening Telegram*, with a canvass of church attendance. In a population estimated at 200,000, 203 edifices with a seating capacity of 112,852 were visited, and the attendance on all services numbered 123,991, an increase of five per cent. over that of Dec. 22, 1888, when a similar canvass was made under rather less favorable conditions. In this army of worshippers Methodists head the list with 32,770, Presbyterians and Anglicans follow with 22,740 and 20,676, respectively, and Hebrews bring up the rear with 795. The attendance in Congregational churches was 5,980.

The Y. M. C. A. of Bangor, Me., acknowledges another gift of \$1,000 from Rev. and Mrs. G. W. Field, D. D.

Although I am not a member of any church organization, I never want to live in any community in which there are not churches and church organizations. I never want to live in a community where the church bell does not break the stillness of the Sabbath morning and call the inhabitants of that locality to the worship of the Supreme Being. I never want to live in a community or see a country where the songs of the Master cannot be sung by his children as they may see fit to sing them upon the Sabbath and on other occasions.—*Senator Allen of Nebraska.*

HALF RATES TO ST. LOUIS AND RETURN.—On account of the Republican National Convention the B. & O. R. R. will sell tickets from all points in New England to St. Louis and return at half rates, good going June 12 to 15, and to return until June 21. Route is via New York, Philadelphia and Washington. These rates are open to the public and an excellent opportunity is afforded to visit St. Louis during the great convention. For rates and further information address A. J. Simmons, N. E. A. 211 Washington Street, Boston.

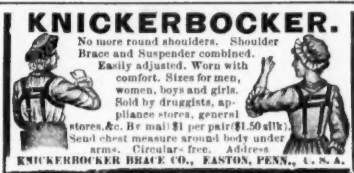
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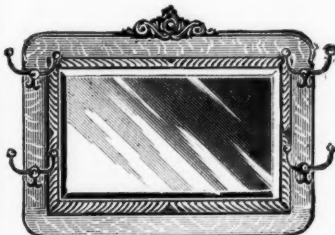
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## WOMAN'S BOARD PRAYER MEETING.

PILGRIM HALL, CONGREGATIONAL HOUSE,  
BOSTON, MAY 22.

Mrs. S. B. Capron, whose name will always be associated in our minds with the Madura Mission, was the leader of the meeting. The Scripture lesson was taken from the epistles to the seven churches. The promises to him that overcometh indicate progression in spiritual life. These promises range from possession of eternal life to sharing the counsels, plans and victories of the triumphant Redeemer on his throne.

Mrs. Capron called attention to the objects of prayer that had been on the calendar for the week, including native women in Turkey, village schools in western Turkey and the girls' boarding school in Adabazar. Letters were read from Mrs. Parsons of Bardezag, who spoke of the "happy effects" from "the direful events" in Turkey in the general sympathy for the sufferers. The Bardezag people had offered generous contributions of money and made up garments of cloth which they had woven for the needy ones in the villages. Religious interest had been deepened and a second weekly prayer meeting, numbering sometimes 130, was attended by even more Gregorians than Protestants. An appreciative letter by Pastor Mahshegian to the Worcester Branch was next read. "There are between us very ample oceans," he wrote, "but the love of Christ brings us to each other very near."

A letter of April 9 from Miss Farnham, teacher in the girls' boarding school in Adabazar, told of the comforting Easter service, at which time eleven members were received into the church, six of them "our own girls." She wrote of the sacrifice of the "small girls" who "took, each of them, one of their dresses and cut them up to make 'shalvars,' which were forwarded to the interior." A few words were read from Misses Sheldon and Hyde, whose names, also, were on the calendar, and who were associated with Miss Farnham in the girls' boarding school and in the kindergarten recently started in Adabazar. Crowded meetings during the Week of Prayer recommended by the Evangelical Alliance on behalf of the suffering Christians of Anatolia were reported from the Nicomedia field.

A letter from Miss Carrie E. Bush of Harpoot was read by her former associate there, Mrs. J. K. Browne. It was a story of relief work, an encouraging report of growing Christian interest, a plea for "money, money, money to build churches," and a touching account of the farewells to the missionaries, who, after more than thirty years of labor in that field, are coming to this country broken down in health. Mrs. Schneider read the last letter, from the widow of the martyr pastor of Sivas, whose last sermon to his beloved people was preached from the text, "The very hairs of your head are all numbered."

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### THE BUSINESS OUTLOOK.

While there is no increase in the volume of general trade, there is, nevertheless, a distinctly better feeling. There is more confidence in the future and merchants talk in a more hopeful strain than they have for some time. The more confident feeling is due somewhat to the decreasing number of failures.

The trade in boots and shoes is active. The demand runs heavily on the cheaper grades, but nearly all shoe manufacturers have enough orders booked to keep them busy for some time to come. This activity has stimulated somewhat quotations for hides and leather, although good authorities are not looking for much of an advance in leather values until after July 1. The stagnation in wool and woollens continues, and the raw material moves at scarcely steady prices. In cotton manufacturing there is a slightly better tone, especially in the print cloth market at Fall River. Iron and steel continue dull and trade conditions throughout the West are given as unsatisfactory.

Speculative energy on the stock exchanges is all but benumbed, especially in Wall Street. In Boston we have had some activity in copper stocks, but the public is extremely wary. If the price of copper continues strong and advances to twelve cents, as it gives promise of doing, Boston's group of copper mining stocks will attract attention at advancing prices. Dominion coal and Bay State gas are expected to be active and sell higher when the governor signs the Whitney Fuel Gas Bill.

The matter of railroad earnings is too favorable a factor to let pass without mention. For the first quarter of the current year the total gross earnings of 132 companies, owning about two-thirds of the total mileage of the country, aggregated \$177,070,325, which was a gain over last year of 7 per cent.; net earnings increased 9.8 per cent. The so-called granger group of roads made the best showing with an increase in gross of 17.8 per cent. and 22.8 per cent. in net over last year.

### METHODISTS DENOUNCE THE SHEATS LAW.

The text of the resolutions passed by the General Conference, condemning the Florida Sheats Law, follows:

Resolved, 1. That the General Conference of the Methodist Episcopal Church sincerely deprecates the passage of such a law in any State, which invades the personal rights and liberties of our people in a manner repugnant to the genius of our Christian civilization, and, as we believe, in violation of the rights and liberties of those engaged in educating people of diverse races in our land.

2. That we sympathize with our Congregational brethren in the heroic stand which they have taken to resist the enforcement of this law, and that, should a similar issue be made by the arrest, under the provision of this act, of any of the officers of either of our societies having charge of our educational work in the State of Florida, or of teachers in either of our institutions in that State, we will heartily approve any efforts that may be made to contest the constitutionality or secure the repeal of a law so un-American and un-Christian.

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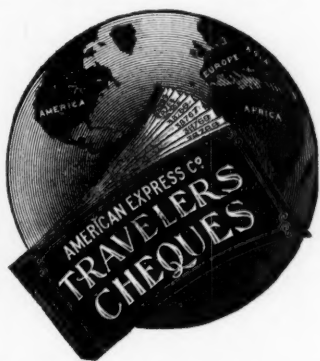
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## BIOGRAPHICAL.

REV. JAMES W. HUBBELL, D.D.,

Who died in Mansfield, O., May 19, after an extended illness, was born in Wilton, Ct., March 29, 1835, and was graduated from Yale in 1857. After teaching for two or three years he entered Union Seminary and was ordained in 1864. The same year he took charge of the church in Milford, Ct., and after five years' service became pastor of the College Street (now Plymouth) Church of New Haven, where he remained another five years, and at length was settled over the First Church, Danbury, but was not in the active ministry for several years prior to his death. He was prominent and influential in denominational affairs.

REV. CHARLES W. BIRD

Died at the Sanitarium in Alma, Mich., May 6, at the early age of forty-four, from a tumor on the brain. He was born in Bethlehem, Ct., and received his education at Williston Seminary and Yale College and Divinity School, being graduated from the latter in 1880. He was first ordained to the work of a home missionary in Minnesota and his arduous service somewhat undermined his health, so that a year's rest in New England became necessary. He had been pastor at Portland, Mich., for five years, where he greatly endeared himself to the people.

REV. WILLIAM SEWALL

Was born in Boston, Mass., Dec. 14, 1827. His early education was in the Roxbury Latin School. He was graduated at Harvard University in 1849, and after some years of teaching in Lewiston, Me., took his theological course at Bangor, with a post-graduate course at Andover. He was ordained at Lunenburg, Vt., in 1855; was called from there to Norwich, Vt., in 1865, where his pastorate covered eleven years. He was next settled at Littleton, Mass., and after a five years' ministry he labored for shorter periods in Vermont and Massachusetts churches. For the last four years his home has been with his son, Rev. J. L. Sewall, pastor of the Clyde Congregational Church, Kansas City, Mo. In this period he has ministered with great usefulness to some of the churches of Missouri and Arkansas, and up to last February he supplied the Ivanhoe Park church in the suburbs of Kansas City. For the last three months he has suffered greatly from increasing disease, and died May 15. Memorial services were held in Clyde Church, May 17, and the burial was from the Congregational church in Norwich, Vt.

# Dresden

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## Deaths.

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

ABBOTT—In Fishkill, N.Y., May 13, Jane, widow of J. S. C. Abbott, aged 85 yrs.

ASHMUN—In Weeping Water, May 15, Deacon William Ashmun, aged nearly 81 yrs. He was the father of Rev. E. H. Ashmun, home missionary superintendent of New Mexico and Arizona.

FROST—In Hanover, N.H., May 24, Dr. Carleton Pennington Frost, dean of Dartmouth Medical College, and widely known and esteemed in his profession, aged 66 yrs.

TUCKER—In North Brookfield, May 17, Mrs. Nancy H. Tucker, donor of the beautiful new church edifice, within an hour of the eighty-sixth anniversary of her birth.



The skeptic says: "If I really believed that letter I wouldn't hesitate a minute."

Thousands do believe, and are being cured of their Asthma, Bronchitis, Catarrh,

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etc., by Booth's "Hyomei," the Australian "Dry-Air" treatment, which cures by inhalation.

87 Elm Street, LAWRENCE, MASS., May 6th, 1896.  
DEAR SIR:—I have been troubled with Bronchitis for the last five years and never found any permanent relief until I commenced using "Hyomei." In January last I made application to one of our leading life insurance companies, but at the medical examination the examining physician said that he could not pass me as my lungs and bronchial passages were badly congested. Soon after, I commenced using "Hyomei," and improved so rapidly that in one month again went before the same medical examiner and this time passed without any further ceremony.  
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Hyomei Balm cures all skin diseases—25 cents.

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Our offer explained more fully in The Congregationalist, Nov. 14, 21, and 28.

NOTE.—The combination offer of the Larkin Soap Manufacturing Co., although unusually generous, is genuine. From personal inspection of factory and experience with their goods and premiums we know that they are all that is claimed for them and can heartily recommend them.—The Christian Work, New York.

NOTE.—The publisher of the Assembly Herald has inspected the goods and premiums as above described and know they give satisfaction. He has personally visited the works of the Larkin Co., and know that they are reliable in every way and fulfill all promises as advertised.—Assembly Herald, Auburn, N. Y.



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A Simple Home Treatment of Unequaled Value.

Administered by attaching an instrument to the flesh, usually at the ankle of the patient. It is a Treatment of the Blood. It assists the blood to acquire Oxygen from the atmosphere in amount as great as the system can use. It is gained by the lungs naturally in breathing, and by contact of the skin and mucous surface with the air.

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L. A. BOSWORTH, 36 Bromfield St., Boston, Mass., General Agent for New England States.

## ANNIVERSARY AT YALE DIVINITY SCHOOL

The exercises at New Haven began Sunday evening, May 17, when Dr. A. H. Bradford of Montclair, N. J., gave the anniversary address at Center Church meeting house on The Unity of the Spirit a World-wide Necessity. He regards sectarianism as the great ill of Christendom, and recounted many telling instances out of his experiences during a recent visit to Japan. Altogether the picture was a dark one and emphasized the need of unity of spirit rather than union as to form and name.

The Commencement exercises were held Wednesday morning in Battell Chapel, and included speaking by representatives of the graduating class, with an address to the class by Prof. George Adam Smith. The list of speakers and their themes follows: The Grounds of the Preacher's Optimism, C. W. Collier; The Popular Preacher, G. A. Bushee; Social and Individual Redemption, E. C. Wheeler; The Preacher as a Social Reformer, T. N. Baker; Obedience and Power, W. M. Short; The Young Man and the Church, J. H. Grant; Supernaturalism in Preaching, A. G. Beach; Personality and the Problems of the Day, C. N. Thorp. The addresses were, in the main, devoted to the discussion of practical problems.

Professor Smith gave a simple, telling address. His subject was The Christian Congregation. It is the means, he said, in the hands of its leaders for uplifting and evangelizing the world, and he urged the men to give thought to the spiritual and practical needs of their people.

The annual meeting of the alumni was held in Marquand Chapel in the afternoon. Professor Fisher presided and the discussion was on The Present Tendency to Subordinate in Preaching the Religious to the Ethical Side of the Gospel. It was opened by Rev. J. W. Bixler and Rev. G. H. Beard. It was held that the present tendency on the whole is good as a part of the spirit of the times. But what we want, the speakers urged, is not ethical preaching to the exclusion of religious truth, but an ethical interpretation and presentation of the great truths of religion. Rev. J. H. Twichell spoke of the newer method of urging children to be Christians because they are by nature God's children and belong to him, as opposed to the older method of teaching that mankind was naturally alien to God. Prof. G. A. Smith said that he thought the problem did not exist in his country as a special one. The discussion was concluded by a vigorous address by Prof. Samuel Harris. In the evening a reception was tendered Professor Smith and the graduating class in the Lowell Mason Social Room, President and Mrs. Dwight and Professor Fisher receiving.

Ten of the alumni have died during the year. The average age was seventy-two. Prof. George E. Day's resignation as secretary of the alumni was accepted with regret, and a vote of thanks was tendered him for his long and earnest service. The committee appointed last year to report a plan for an alumni organization reported through Rev. D. M. James. A permanent organization was formed with the following officers: president, Dr. T. T. Munger, '55; vice-president, Rev. D. M. James, '88; secretary, Rev. H. A. Bridgman, '87; treasurer, Rev. W. J. Mutch, '85.

What the men of America need is a place which they shall cherish and love, where their home life shall be happy. This question of a home means a settlement of the rum question, the saloon question and other questions which are now agitating the public mind.—Hon. Carroll D. Wright.

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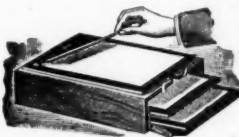
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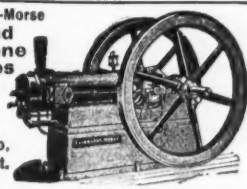
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to cure the most severe Coughs and all forms of Throat and Lung Troubles. It has stood the test of public opinion for thirty years and the continued and increased demand proves its value and popularity.

## ADAMSON'S Botanic Cough Balsam

More than 10,000 Testimonials

have been voluntarily sent, showing spontaneous and heartfelt gratitude for the miraculous cures it has effected.

Prices, 35 and 75c. a Bottle.

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knives, forks, etc., buy reliable brands, even if they do cost a little more. They are worth the difference. Our trademark ensures unquestionable quality.

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Made only by  
The Meriden Britannia Co.  
Meriden, Conn.

## A quarter spent in HIRES Rootbeer does you dollars' worth of good.

Made only by The Charles E. Hires Co., Philadelphia.  
A 25c. package makes 5 gallons. Sold everywhere.

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ISAAC RILEY,  
Successor to Baird & Riley,  
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## A WISE CONSOLIDATION OF ACADEMIES.

TILLOTSON AND CUTLER UNITE.

At the close of the present school year Tillotson Academy, now located at Trinidad, Col., will be consolidated with Cutler Academy, the preparatory department of Colorado College, located at Colorado Springs. All the property, including real estate, buildings and equipment, will be deeded to the latter institution, and arrangements will be made by which the graduates of Tillotson shall become alumni of Cutler Academy.

This step has been taken after mature deliberation, during which one of the secretaries of the societies interested made a thorough examination on the field of all the questions involved. When Tillotson was founded there was an urgent call for such an institution in the locality where it was placed. Its history has proved the wisdom of the choice. For sixteen years it has occupied a commanding position in the educational work of southern Colorado. Under the wise and energetic leadership of Prof. Henry E. Gordon, who has been its principal from the beginning, it has stood with unswerving loyalty for the securing of Christlike character as the aim of all education. In the steady pursuit of this aim it has secured a place among the best institutions of the State, gained a more than State-wide patronage and sent forth as graduates young men and women who have become a force for Christian civilization wherever they have gone.

But since the early days conditions have entirely changed. Now an excellent high school is doing effectively the local work and the adjoining region can be successfully reached from Colorado Springs. There are great advantages, also, for students in Colorado Springs which could not be offered at Trinidad. These and other considerations, including the financial aspect of the case, that one large institution in a central locality can employ more economically and effectively the available funds than two institutions in separate fields, have brought the societies which have supplied the money for Tillotson and the trustees of Colorado College and Cutler Academy to this important decision.

The transfer of the property to Colorado Springs is made with the understanding that a new dormitory shall, in the near future, be erected on the college grounds, to bear the name of Tillotson Hall, thus perpetuating the memory of the academy and of the noble man for whom it was named. Plans are already being matured for securing the funds to erect this new building.

Prof. Henry E. Gordon, who has been principal of the academy since it was founded, and to whose enthusiasm and unwearying energy the large success of its work has been due, has accepted a position on the faculty of Colorado College and will give important assistance in the work of Cutler Academy. He will be a valuable addition to the corps of teachers, bringing to his work here large experience in teaching and a very wide knowledge of the State. He belongs to a family well known in this country for its energy and achievements. His father was for many years treasurer of the American Board. One sister, Mrs. Alice Gordon Gulick, formerly a teacher at Mt. Holyoke College, is now at the head of the remarkably successful girls' school at San Sebastian, Spain. Another sister, Miss Anna Gordon, has for twenty years been the constant companion and helper of Miss Frances Willard.

The consolidation of the two academies is a forward step in the movement of higher education in Colorado, and will have great influence in still further building up the already large educational interests of Colorado Springs.

For hemorrhages and inflammations, Pond's Extract. Beware of imitations offered for the genuine.

### The Story of

## Puritana.

Prof. Dixi Crosby, M. D., LL. D., who for thirty-two years was at the head of Dartmouth Medical College, belonged to the famous Crosby family of physicians, which for several generations has furnished more distinguished medical men than any other family in America. His father was Dr. Asa Crosby, of Dartmouth, who procured the charter of the State medical society, of which he was for thirty years a conspicuous member; one brother, Dr. Josiah Crosby, invented the invalid bed and the method of making extensions of fractured limbs by adhesive strips; another brother, Dr. Thos. R. Crosby, was chief surgeon in Columbian College Hospital during the war, and later professor of animal and vegetable physiology at Dartmouth College; while Dr. Dixi Crosby himself was the inventor and discoverer of various important improvements in medicine and surgery, including a new and unique mode of reducing metacarpophalangeal dislocation, opening of abscess at hip-joint, etc., etc.

At the early age of twenty-four his extraordinary skill and success in overcoming disease had already attracted the attention of medical men throughout the world, and won for him the highest honors. His greatest achievement was the discovery of an original method for perfecting and compounding in permanent form what has become known as his "prize formula," and which, under the name of Puritana, is legally protected.

The foundation of this remarkable medical discovery consists of simple New England roots and herbs, and the original family recipe for it has descended to the long line of Crosby physicians from their Puritan ancestors. Its peculiar vegetable composition rendered it necessary to brew it whenever needed in the early days of its history, and after the scattering of the Puritan families to remote localities, where the necessary ingredients were not to be found, many attempts were made to put it up in permanent form, all of which failed until Dr. Dixi Crosby discovered means and methods, the result of which is: Nature's Cure compounded in the laboratory of Common Sense.

It cures from head to foot.

## Puritana



## Nature's Cure

For diseases of the  
Stomach  
Liver  
Heart  
Blood  
Kidneys  
And for Weak Lungs  
Starved Nerves  
Fagged Brain

It cures after everything else has failed. It cures cases that have been given up as hopeless. It cures pleasantly. It cures positively. It cures permanently.

Puritana is the prize formula of Prof. Dixi Crosby, M. D., LL. D., for over 30 years at the head of Dartmouth Medical College.

Get of your druggist this great disease-conquering discovery (the price is \$1) for the complete treatment, consisting of one bottle of Puritana, one bottle of Puritana Pills, and one bottle of Puritana Tablets, all enclosed in one package; or write us, and you will bless the day when you heard of Puritana. The Puritana Compound Co., Concord, N. H.

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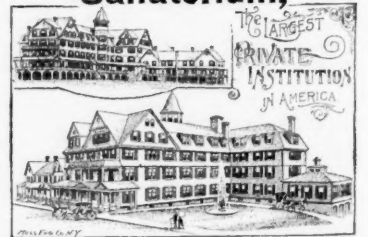
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## MUSIC IN RELATION TO WORSHIP.

At the Boston Ministers' Meeting on Monday Rev. J. O. Haarvig spoke on the ways in which music may become an aid to spiritual worship and may deepen the power of spiritual expression. He referred to the close connection which has always existed between music and worship and to the devotional spirit of the famous old composers. Music must be an integral part of the services of the church, not merely an ornamental accessory, for a service with poetry and not piety is Pharisaism. Music must be properly placed in the service, and of a worshipful, dignified and reverent character. Sensational preaching and frivolous music are responsible for much of the irreverence of today. The special praise or vesper service is in danger of becoming merely a sacred concert, and to be spiritually helpful the congregation must have a part in it and a place must be made for the ministry of the word. Mr. Haarvig expressed the hope that the boy choir fad would never invade Congregational churches. This assertion was applauded. Congregations should be impressed with the thought that their singing of the hymns is not only an act of worship but a testimony to the world of their faith and joy in the Lord.

The discussion which followed emphasized the feeling that the organist and choir should be Christians, and brought out the fact that in the minds of many present the ideal church music is furnished by the congregation led in its singing by a chorus choir.

## CHRISTIAN ENDEAVOR NOTES.

It is now regarded as altogether probable that the difficulties about railroad rates that prevented the convention from being held at San Francisco last year will be removed, so that the convention can meet there next year, and that a rate of \$50 for the round trip between Chicago and San Francisco will be granted.

For June the topic of the World's Christian Endeavor Prayer Chain will be: "For all teachers of the young in Sunday schools, day schools and colleges, that they may see their opportunity and responsibility, and that they may help their pupils to a higher plane of Christian living. That the Spirit of God may abide wherever youth are taught."

A circus reached Colorado Springs one night and the next evening 250 Endeavorers held on the grounds a service attended by about two hundred of those connected with the circus, and at the close thirty of these asked for prayers. On Monday the Endeavorers bought all the Testaments they could secure and gave them to the men. One of the men said that never but once before in his experience had Christian people showed any interest in them, and the manager said that if he had known of the service in advance he would have lighted up his large tent and given its use.

An advance step in the direction of systematic Bible study was taken at the Michigan convention, which adopted unanimously recommendations on the subject made by a special committee. These recommendations call for the appointment of a State superintendent of Bible study, with an advisory board of five leading pastors. Their duty is to promote the study of the Bible in all wise ways, including providing for addresses at conventions, encouraging the holding of Bible institutes, issuing circular letters, recommending literature, and, if it seems advisable, some particular course of study to be carried on under the auspices of the State union. The year for work is to begin Oct. 1, and no society is expected to organize for study without securing the pastor's approval of the course proposed.

## BOOKS OF THE WEEK.

- H. L. Hastings. Boston.*  
TALES OF TRUST. By H. L. Hastings. pp. 382. \$1.00.  
*Copeland & Day. Boston.*  
ALCANTIN AND NICOLETTE: A SONG-TALE OF TRUE LOVERS. By M. S. Henry and E. W. Thomson. pp. 78. 75 cents.  
*Harper & Bros. New York.*  
THE CAVALIERS. By S. R. Keightley. pp. 344. \$1.50.  
MARK HEFFRON. By Alice W. Bailey. pp. 354. \$1.25.  
EXTRAORDINARY CASES. By H. L. Clinton. pp. 403. \$2.50.  
COLD DISHES FOR HOT WEATHER. pp. 126. \$1.00.

*D. Appleton & Co. New York.*  
HIS HONOUR AND A LADY. By Mrs. Everard Cotes. pp. 321. \$1.50.

*G. P. Putnam's Sons. New York.*  
AMERICAN ORATIONS. Edited by Alexander Johnston, re-edited by J. A. Woodburn. pp. 405. \$1.25.  
ECONOMICS. By A. T. Hadley. pp. 496. \$2.50.

*Macmillan & Co. New York.*  
THE MODERN READER'S BIBLE: The Book of Job. Edited, with introduction and notes, by Richard G. Moulton. Pp. D. pp. 177. 50 cents.  
REPRINTED PIECES. By Charles Dickens. pp. 408. \$1.00.

*Thomas Y. Crowell & Co. New York.*  
AT HAWARDEN WITH MR. GLADSTONE. By William H. Rideing. pp. 259. \$1.00.

*Henry Holt & Son. New York.*  
OUT OF BOUNDS. By A. Garry. pp. 219. 75 cents.

*J. B. Lippincott Co. Philadelphia.*  
A FAITHFUL TRAITOR. By Effie A. Rowlands. pp. 298. \$1.00.

*In Quest of the Ideal. By Léon de Tinseau.*  
Translated by Florence B. Gilmour. pp. 283. \$1.00.

*The Veil Lifted. By H. M. Kennard.* pp. 258. \$2.00.

*Star Publishing Co. Chicago.*  
CAMP FIRE STORIES. By Edward Anderson. pp. 222.

## PAPER COVERS.

*Congregational S. S. & Pub. Society. Boston.*  
STEPS FOR BEGINNERS. Asher Anderson. pp. 69. 12 cents.

*Ginn & Co. Boston.*  
LE PATER. By Françoise Coppée. Notes by F. C. de Sumichrast. pp. 30. 28 cents.

## MAGAZINES.

April. THE CHARITIES REVIEW.

May. THE SHADOW.—FORTNIGHTLY REVIEW.—NINETEENTH CENTURY.—THE AMERICAN UNIVERSITY.

June. THE QUIVER.—FRANK LESLIE'S POPULAR MONTHLY.—THE PENNY.

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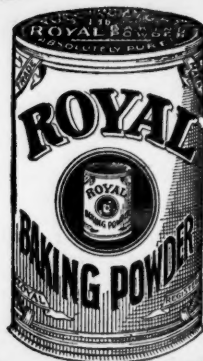
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